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Messages  
From  
The Departed  
V.3

T. ANANTACHARI

*For Private Circulation only*

1943



**△:8:16**  
**H3**

## PREFACE

This is the third instalment of the messages received by Sri K. G. Subramania Ayyar and myself from departed souls with the aid of the Ouija Board\*. The first volume published early in 1940 related to the period 3—9—1938 to 19—12—1939. The second, published later in the same year, contained additional messages received at that time. The volume now published relates to the period 6—12—1939 to 22—11—1942.

What appeared to be a continuous exposition on the deeper problems of Soul and God has been brought together in this volume under “Part M-Messages”, leaving the residue, consisting mostly of conversation, to form “Part T-Talks”.

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\*A heart-shaped disc of wood with a pointer and moving on three balls held by sockets fixed to it and therefore capable of moving and turning easily in any direction. It is put on an alphabet-board. We two keep touching it gently and the Board moves automatically spelling out the message.

Part M is in four divisions, *viz.*,

MK Messages from Krishna ;

MS Messages from Srinivasan ;

MV Messages from Vivekananda ; and

MVR Messages from V. Raghavachari.

Each division has been divided into a suitable number of chapters and each chapter, into sections. The numbering of the parts, divisions, chapters and sections are on a decimal basis.

The Talks, which are divided into 100 chapters, are arranged chronologically. The chapters of this part give, wherever necessary, cross-references to the chapters of Part M, which had the talks concerned as their setting.

Each chapter of either part gives the date and place of sitting and the names of those present on this side as well as on the other side. The chapters of Part M give the exact duration of the sittings, while those of Part T give only the hour of commencement.

The editing of this volume was done wholly by my esteemed friend Sri Rao Sahib S. R. Ranganathan, M.A., L.T., F.L.A., University Librarian, Madras, who was

himself present at several of the sittings. The division into parts and chapters, the improvisation of headings for the chapters and sections of Part M Messages and the preparation of the relative index were done by him. The "Who's Who" at the beginning of the book was also added by him. I am deeply indebted to him for the loving care with which he has done this work.

Communication with departed souls belongs to the trans-intellectual sphere. Sufficient data have not yet been collected to work out a systematic account of the subject. It may be misleading to judge this epiphenomenon with the material norms now current in the sphere of the so-called positive sciences. Invoking the aid of such communications to solve mundane problems of individuals—and still worse, making a business of it—may expose the process to disrepute and thus stand in the way of the proper exploration of the subject. It was therefore attempted to receive and record whatever message was given by highly evolved souls virtually on a voluntary basis. The names of the living persons given in the "Who's Who" would give a measure of the authenticity of the communications.

The messages appear to confirm a good deal of the occult beliefs current in several religions and in Hinduism in particular. It is true that Modernism, which seeks to rationalise religion, would not accept such occult beliefs as valid. But, surely rationalism cannot deny the existence of non-rational experiences and phenomena, though it may refuse to deal with them. It would be as irrational to deny them *ex-cathedra* as it would be to believe everything without safeguard against possible fraud.

This book is, therefore, brought out to be of help as corroboration to those believers who have spiritual experiences of their own and as authentic raw data to those who would like to study the subject without preconceived prejudice or prepossession.

Madras, }  
1—7—1943 }

T. ANANTACHARI

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*Note* :— This volume, like the earlier ones, is strictly for private circulation and only a few copies have been printed.

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# WHO'S WHO

## *On this side*

**ANANTACHARI** (*Diwan Bahadur T.*), B.A., B.L., Member, Public Service Commission, Madras, and a Retired District Judge of the Government of Madras.

*Present at all messages and talks.*

**AYYANGAR** (M.K.), B.A., B.L., Advocate, Coimbatore.

*Present at T57.* . .

**CHOWDRI** (*Rao Saheb C.S.*), B.A., B.L., a District Judge of the Government of Madras,

*Present at MV16, MV17, T92.*

**DUTT** (N.L.), M.Sc., Cane-breeding Officer, Imperial Sugarcane Station, Coimbatore.

*Present at MS7, MS11, MV11, MVR8, T64.*

**GANESA AYYAR** (K.S.), B.A., B.L., a Sub-Judge of the Government of Madras.

*Present at T1.*

**KRISHNASWAMI** (*Major C.R.*), M.S., I.M.S., Doctor in the city of Madras and formerly Assistant of Dr. Rangachari.

*Present at MVR7, T30, T60.*

**KRISHNASWAMI NAIDU** (K.), Mill-owner, Coimbatore.

*Present at T63.*

**RAGHAVAN** (T.), Physics Honours student; son of T. Anantachari.

*Present at MS11, MV7, MVR1, T2, T3, T11, T12, T28, T54.*



**RAMANATHA AYYAR** (*Rao Bahadur V.*), M.A., Cotton Specialist, Coimbatore.

*Present at MV11.*

**RAMASWAMI** (N.), Clerk, Public Service Commission, Madras.

*Present at MK1—MK5, MK12, MK13, MS6—MS9, MS14, MS15, MV6, MV9—MV13, MV18, MVR1, MVR8, MVR9, T63—T75, T77—T79, T81, T97, T98, T100.*

**RANGANATHAN** (*Rao Sahib S. R.*), M.A., L.T., F.L.A., University Librarian, Madras.

*Present at MK8, MS10, MV5, MV8, MV14, T46, T55, T58, T59, T84-T86.*

**RAO** (V.P.), M.A. (*Cantab.*), I.C.S., Judge, High Court of Madras.

*Present at MV5, T46, T58.*

**SATYANARAYANA** (C.), *see* Chowdri (C.S.)

**SESHADRI** (T.M.), B.A., B.L., Public Prosecutor, Cuddapah, nephew of T. Anantachari.

*Present at MVR2.*

**SIVASWAMY AYYAR** (*Sir P.S.*), B.A., B.L., L.L.B., C.I.E., K.C.S.I., Retired Member of the Executive Council and Retired Advocate-General of the Government of Madras.

*Present at T59.*

**SRINIVASARAGHAVAN** (T.), Sanskrit Pandit; brother of T. Anantachari.

*Present at T3.*

**SRINIVASA RAO** (K.), B.A., B.L., Advocate, Coimbatore.

*Present at MVR7, T60.*

**SUBRAMANIA AYYAR** (K.G.), M.A., B.L., Advocate,  
Coimbatore.

*Present at all messages and talks except T36  
—T40 and T43.*

**SUNDARAM** (*Rao Bahadur G.*) M.A., A.M.I.E.E., Superin-  
tending Engineer, Hydro-Electric Department,  
Government of Madras.

*Present at T33.*

**VARADACHARI** (*Sir S.*) B.A., B.L., Kt., Judge. Federal  
Court of India.

*Present at T30.*

**VENKATARAMA AYYAR** (*Sir T.S.*) M.A., L.L.D., Kt.,  
Sugarcane Expert. Imperial Sugarcane Station,  
Coimbatore.

*Present at MS5 - MS7, MV6, MVR2, MVR8, T49  
—T52, T64, T67, T69.*

**VENKATAVARADAN** (P.V.), M.A., L.T., Teacher; nephew of  
T. Anantachari.

*Present at T36—T40, T43.*

**VENKATESWARAN** (S.), B.A. (*Oagn*), I.C.S., Secretary,  
Board of Revenue, Madras.

*Present at MVR7, T60.*



## *On the other side*

(Names and details refer to the last embodiment)

BESANT (Annie), D.Litt.; (1847—1933). President,  
Theosophical Society.

*Present at T3, T4,*

BHASKARANANDA. Disciple of Vivekananda.

*Present at MV1, T16.*

DREDGE. An Englishman.

*Present at MV3, T31, T32.*

GANAPATI SASTRI (K.S.), B.A., B.L.; (1872—1919);  
Advocate, Coimbatore, and father of K. G  
Subramania Ayyar.

*Present at MV8, T26, T55.*

GOVINDASWAMI. A trader turned Sanyasi, who died at  
Conjeevaram; *vide* T96 for details.

*Present at T96.*

HAMMERSMITH, Miss. An English woman; in the sixth  
plane and yet worrying herself about a dog;  
rebirth was averted by guides.

*Present at T1.*

KRISHNA. *Pseud.* Died 1936. Badaga girl; *vide* T62  
for details.

*Present at MK1—MK13, MV15, T62—T65, T78  
—T80, T82, T83, T85, T88, T90, T91, T94  
—T97, T100.*

KRISHNASWAMY (T.), (1897—1903). Brother of T.  
Anantachari.

*Present at T52.*

**KRISHNASWAMI AYYAR (V.)**, B.A., B.L., C.S.I.; (1863—1911). Judge, High Court of Madras and Member of the Executive Council of the Government of Madras.

*Present at* MS3, MS5, MV8, MVR8, T26, T45, T49, T55.

**LODGE (Sir Oliver)**, D.Sc., F.R.S., *Kt.*, (1851—1940). Principal of the University of Birmingham. President of the British Psychic Research Society.

*Present at* T30, T58.

• •

**MOTILAL GHOSE** (1847—1922). Editor, *Amrita Bazar Patrika*, Calcutta.

*Present at* MS3, MV4, T27, T41, T43.

**NARASIMHAN**. Of the fifth plane; *vide* T85 for details.

*Present at* MK8, T85.

**NEW SPIRIT**. *Pseud.* Of the seventh plane.

*Present at* MV6, MV14, MVR7, T50, T60, T89.

**NIGEL** (Elizabeth). An English woman of the sixth plane; *vide* T19 for details.

*Present at* T19.

**PEARSON (Allen)**. An Englishman of the sixth plane:

*Present at* MVR3, T1, T10.

**R. R.** *Pseud.* A European, not Englishman; of the fourth plane; *vide* T75 for details.

*Present at* T75.

**RAGHAVACHARI (V.)**, B.A., B.L.; (1872—1914). Inspector of Registration, Government of Madras; cousin of T. Anantachari.

*Present at* MK1, MS4, MV4, MVR1—MVR9, T10, T14, T20, T35, T41, T42, T44, T58, T60, T64—T66, T70.

**RAJAGOPALACHARI (T.)** (1856—1937). Sanskrit and Tamil Pundit; father of T. Anantachari.

*Present at* MS5, MV4, MV7, MV8, T20, T29, T36, T37, T41, T48, T53—T55, T72, T76, T89.

**RAMA RAO.**

*Present at* MV12, T77.

**RANGACHARI (Dr. S.), M.B., O.M.,** (1881—1934). A famous doctor of the Madras city whose statue has been erected in front of the General Hospital, Madras. Mrs. Anantachari and Mrs. Rangachari are sisters.

*Present at* MK2, MS1, MV8, MV10, MVR3, T1, T2, T5, T10, T12, T15, T18, T19, T23, T33, T38, T40, T55, T56, T57, T62, T69, T73, T74, T78.

**SINGARAVELU (S.P.), B.A., L.T.;** (died 1914). Professor of Mathematics and Principal, Pachayappas College, Madras. Teacher of T. Anantachari at Conjeevaram.

*Present at* T4, T59.

**SITARAMA AYYA.** *vide* T92 for details.

*Present at* MV15, MV16, T91, T92.

**SOMASUNDARA.** Name in Sanyasa Asrama of Srinivasa Rao Sahib.

*Present at* MS5, MV8, T49, T55..

**SRINIVASAN.** (1922—1935). Son of T. Anantachari.

*Present at* MK1, MK3, MK12, MS1—MS15, MV1, MV3, MV5, MV7—MV9, MV11, MV14, MVR3,

T6-T11, T13, T16, T17, T21, T25, T28, T32, T34, T35, T41, T45-T47, T49, T51, T54, T55, T61, T63, T67, T68, T71, T75, T79, T81, T84, T86, T87, T93, T95, T99, T100.

**SRINIVASAPRABHU.** Died in 1941 when he was about 18. Son of Ayyangar (M.K.).

*Present at* T64, T66.

**SRINIVASA RAO SAHIB.** *see* Somasundara.

**SUNDARA.** (1917—1938). Student. Nephew of T. Anantachari.

*Present at* T39.

**VIVEKANANDA.** (1863—1902). One of the prime founders of the Ramakrishna Mission. Was an outstanding figure in the Parliament of Religions held at Chicago in 1893 :

*Present at* MS4, MS9, MV1-MV18, T16, T22, T31, T41, T46, T50, T54, T55, T58, T61, T74, T77, T84, T91, T92, T98.

**WHITE (Blanco).** A British theologian and poet of the eighteenth century.

*Present at* T24,



# **PART M-MESSAGES**

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## **Division MK MESSAGES OF KRISHNA**

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### **CHAPTER**

- |             |   |
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| <b>MK1</b>  | <b>Desires.</b>   |
| <b>MK2</b>  | <b>Fourth Dimension—Time.</b>                               |
| <b>MK3</b>  | <b>Introduction to Fifth Dimension.</b>                     |
| <b>MK4</b>  | <b>Inter-chapter on Thoughts, Inner<br/>Mind and Karma.</b> |
| <b>MK5</b>  | <b>Fifth Dimension.</b>                                     |
| <b>MK6</b>  | <b>Fifth Dimension—Re-capitulation.</b>                     |
| <b>MK7</b>  | <b>Inter-chapter on Dissolution of<br/>Karma.</b>           |
| <b>MK8</b>  | <b>I n t e r - c h a p t e r on God and<br/>Nirvana.</b>    |
| <b>MK9</b>  | <b>Universal Consciousness is not<br/>Divinity.</b>         |
| <b>MK10</b> | <b>Sixth Dimension and Change in<br/>Inner Mind.</b>        |
| <b>MK11</b> | <b>Inter-chapter on Terminology.</b>                        |
| <b>MK12</b> | <b>Introduction to Seventh Dimen-<br/>sion.</b>             |
| <b>MK13</b> | <b>Seventh Dimension and Divine<br/>Sympathy.</b>           |





## CHAPTER MK1

### DESIRES

Coimbatore

5—7—41

Sunday

6-15 a.m.

to

7-15 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswamy

K. G. Subramania Ayyar

*On the other side*

Krishna

V. Raghavachari

Srinivasan

If you will leave it (the subject) to me I would only think of the need for the opening of the gates of God which lie absolutely barred through our own actions. You know that the various desires that we cherish act as obstacles to the capacity of the mind to dwell on a single subject: but you need desires at least to drive off undesirable emotions. When you are faced with a craving for something, you pause and think how best to serve that craving but not how best to eradicate that impulse. If I asked (told) you that such feelings were bad it is a good sermon but very bad teaching since you never take it to heart. In such cases you are taught to desire certain other objects and

thus take the mind away from the object on which you first started. This process is continued by very gradual degrees until the final object on which you fix your desire is Sri Krishna.

*MK1.1 Drift in Desire*

You love a beautiful thing but only so long as you think it is beautiful. The beauty in the thing is unfortunately very short-lived. Hence necessarily you turn your mind to some other object and begin to love it as if this new object would permanently satisfy your desires. When this again disappoints you, you drift and according as things present themselves, you keep on loving this or that without at any stage becoming any the wiser even at least to the extent of understanding that all objects on which the string of emotions is tied are transient.

*MK1.2 Ignorant Boast*

Now I only wish to ask the reasoning mind in you to observe this course of events and utilize the very course to your best advantage. You know for certain that your mind is always restlessly wanting food for thought. If merely mental or intellectual food is available it is not satisfied but wants to dwell on

objects on which the mind is led through its emotions. It is also certain that your mind is going to alter its attention from this to that whatever may be the worth and excellence of the object for the time being. Thus the mind has no regard in reality to the object of its present choice ; but only a purely temporary attachment ready to be converted into a different craving almost immediately. Knowing this fully and well how ignorantly and stupidly do we boast of our unstinted affection and lasting love !

*MK13 Drift vs. Progress*

I am now suggesting to you to note the course of human conduct. Study it and substitute for the drift a progressively changing course of conduct leading ultimately to the vision of God.

\*

\*

\*

\*

It is said that the child is our Guru.

---

CHAPTER MK2  
FOURTH DIMENSION—TIME

Coimbatore

29—1—42

Thursday

6-5 p.m.

to

7-45 p.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Krishna

Dr. Rangachari

To-day the subject is Relative Perspective of the Prakriti and the meaning of Seven Dimensions. This is mathematics but it is not ideological theory and I do not indulge in imaginary quantities.

*MK2.1 Dimensions*

From a single speck which has no width or length you are able to understand how a line is generated. There is no magic in it. It is simple movement of the speck with new quantity called length. Just move the point in any way you please, you get a linear measure. I tell you that you have a dimension called length. Now move this line wholesale in any way you please, you get a

surface. This I call a plane or surface having length and width. This board has only length and width. Now move this board wholly either upwards or downwards. You are not proceeding either along its length which is fixed or its width which is also fixed. You move with a newly discovered idea which you call height or thickness or whatever name the mathematician may give it. All objects solid, liquid, gaseous are classified and brought within the three dimensions. Now, if you have to find a fourth dimension our mind refuses to work because how can we have anything beyond the length, width or size of an object. The object, if properly scanned by the observant eye, has the appearance of volume which is only three dimensional.

*MK2·2 Relativity of Measures*

So far all is plain sailing. Now I put it to you that you who have commenced this message at five minutes past six—just wait—are sitting in that very same chair and have not *materially* changed (underline materially). A three-dimensioned mathematician will pronounce that you occupy the identical position because in relation to his co-ordinates your situation has not altered. I am

repeating because repetition adds force when I am supposed to dwell on a somewhat difficult subject. I claim no credit as a mathematician but to you I can exchange some of my thoughts which I have found to be true. Coming back to our three-dimensional space, the mathematician finds no change as I have said already. If I have a footrule, I find that the width of your board is about 18 inches. Suppose you keep a footrule by the side of this board and take a photograph of both the board and the footrule. Your board and the footrule will still measure 18 inches according to the photo of the footrule. Relative to the footrule in the photo the board has not changed, but really according to your real footrule the board in the photo picture has altered. Now the three-dimensional man cannot find any change in your position since all his co-ordinates have also moved exactly like you.

*MK2.3 Time as Fourth Dimension*

I now tell you that you are different entirely because you are sitting at almost 7 o'clock. Your position at six and at seven is not the same. To understand me more closely just refresh yourself of my earlier statement, that is, if you bodily move a line

you get a plane and if you bodily move a plane you get space. Similarly if you bodily move space you must get a new dimension. You should not move space into more space because that would still be three-dimensional. Excuse my repetition. If you move a line bodily you get the plane, but you were stressed to remove the line "bodily". Thus when you are asked to move space bodily, you say it is impossible since how else can we move if not into more space. I will tell you how to move. Just forget linear measures and allow an object to lie over till one hour later. You have now moved without your knowing it. You have allowed a new element to enter into your mind. It is time. This time marks the change of position of all three-dimensional objects.

#### *MK2·4 Time-Coordinate*

The world a million years ago is plotted in the time-coordinate as different from the world to-day. Let not this word frighten you. The world to-day is, owing to this concept of time, different from what it was. Now do not think I am abstruse. I shall return to simple statements before I again begin to puzzle you.



*MK2.5 Event Defined*

What does this time convey in relation to our change of position? You must begin to picture the state of the objects during every minute for a time, say, one hour. You have, let me assume, finished this message. From the commencement you have been writing, dictating and moving this board. You have stopped. Does not all your change of position convey to you something more than the mere length, width and thickness of the object, i.e., the board. You have, with close intimacy with time, obtained what you call an event. The event is my message to you. It presupposes that things are moving with time. You get sequence which is merely the change of position with time. The change of position may take various shapes. In a couple of weeks Greece has become Germany. Two outstanding figures might vanish in that time. In five minutes an earthquake might swallow a town. All these are changes of objects with time.

*MK2.6 New Regions*

I have so far told you what you know but hereafter you have to hear about regions of knowledge now not well known in the physical world.

CHAPTER MK3  
INTRODUCTION TO FIFTH DIMENSION

Coimbatore

30—1—42

Friday

6-25 p.m.

to

7-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

N. Ramaswami

Srinivasan. .

K. G. Subramania Ayyar

*MK3.1 Recapitulation*

The birth of dimension from no dimension is through what I have said, that is, motion. It is wrong to postulate that several points make a line. Points are those which have position but no magnitude, that is, have no length or width. If the length is nil how can you get positive length by adding several nil lengths? Thus by adding a number of points you do not get a line, which you can get only by moving a point. If you move three dimensional objects into time you get action, or event if you desire to be impersonal.

I will prefer hereafter to use the word 'action' since in future my reference will relate to the individual.

*MK3·2 Event Analysed*

Just to refresh before I step forward let me remind you that the change of matter with time is an event. In common parlance, an event starts with a definite position of matter and ends with another position which is temporarily at any rate, stable. The train for Madras is ready to start now. It will reach Madras and be stationary tomorrow. You call this an event, but you do not compute the event of the train moving from the instant of its passing the fiftieth mile till it passes the hundredth mile. That is, not in your view, an event though there is change of subject with time. Thus you need a position of apparently stable equilibrium and passing through a period of movement reaching another stable equilibrium to constitute an event.

*MK3·3 Event as Action*

Now I desire that I should use the word 'action' in the place of event. Action is event and event is action, but action, implies the hand of the person or thing causing it, while event simply means mere impersonal occurrence. I have been at pains to tell you

that action is the play of time on matter beginning from a state of inaction to another state of inaction. An inanimate object like a table or building is an object without any time element. An object with life is doing something every minute and finally goes to dust. During that time it is interwoven with time. It cannot exist without time. This time element is the fourth dimension. You cannot explain and describe objects with life mathematically except in four dimensions.

Excuse my repetition. Now you have found that action is described in four dimensions. You need not feel worried about the word 'dimension'.

#### *MK34 Action a Consequence of Thought*

Now let us find how an event or action is caused. By movement you get dimension. Now during the action what happens, either as its cause or effect? Interwoven inextricably with action is the thought causing that action. Events are the direct consequences of thought. Thoughts generate action and control, stay, alter or destroy actions or events. A sage thinks that a man should die. He dies. It is thought directing an

event. Thus every event is the mathematical resultant of the thought-forces existing at a given time. This thought-current is not in any manner related to the thinking ability of your waking mind. I have come to the fifth dimension.

---

CHAPTER MK4  
INTER-CHAPTER ON  
THOUGHT, INNER MIND AND KARMA

Coimbatore

31—1—42

Saturday

6-5 a.m  
to  
7-25 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

Krishna

**Blessings to you all.**

The idea of the fifth dimension is perceptible to those who have crossed the fifth plane, for till then the fact that thought creates action is not realized in practical life.

*MK4.1 Material Constituent of Thought*

Your mind which is the generating force of thought has involuntarily divided itself into flexible compartments. Thus a section of your waking mind associates itself with the physical and is so closely identified with it that it dies with the physical body. It

recognizes no other thought except the purely material idea of the world. If I ask that mind to imagine a non-material world it refuses to function, that is, by saying that I can reach the stars it will look suspicious and ask me how long I would take to reach my destination and whether I would not be killed by the heat or what I could get there for food. In other words, it will only conceive of the physical and the material thoughts which pertain to the life of the physical body.

*MK4.2 Etheric Constituent of Thought*

Next in order, but exactly similar, is that section of the mind which identifies itself with your emotional existence. This recognises no other truth than the thoughts created by the feelings which arise in the etheric body in the fifth plane.

*MK4.3 Residual Impact on Inner Mind*

Thus, when the soul reincarnates nothing of what happened in the prior life is remembered since both sections of the mind which can relate your past life are now dead. What remains is the exact mathematical and algebraic sum-total of the impacts which the Inner Mind has had during its

sojourn in association with the etheric and physical sections of your mental mechanism.

*MK4.4 Inner Mind in Relation to Karma*

Do not wonder why I tell you all this before telling you what is the fifth, sixth or the seventh dimension. I have been at pains to speak about the physical event as having been caused by the non-physical entity called 'thought'. Thought which emanates from the mind produces action and what results in the mind is the reflex action of that thought against the Self himself. This reflex which you call Karma gets more and more pronounced so long as the thought has emanated and is emanating from the etheric and physical sections of the individual's mind. This potential factor which is the measure of the soul's immersion in pleasure or pain possesses the chief dynamic element of your Self and having obtained the reins of the Self's fate, begins to drive and steer the refractory steed relentlessly and with unmerciful and terrible accuracy against the Self himself. This relentless drive is the mere causation of the thought of the Inner Mind in the grips of Karma.



Your fate is the effect of the thought of your Inner Mind in the control of Karma. If I am beaten by a ruffian I must have liberated that identical thought by my Karma which, for the time, has had the control of my Inner Mind. Without this thought, which has acted against the Self, no event could happen prejudicial to the Self.

• *MK4.5 Action the Effect of Whole Thought*

To sum up, the action is the effect of thought. The thought is not the mere working of the waking mind. It is the sum-total of the working of the waking mind, plus the thought produced involuntarily by the Karma which represents not merely the reflex action produced by that thought but also the quantity of the unspent reflex actions against it in the past. (The sentence is still not happy. You have little power now. We shall continue to-morrow evening).

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## CHAPTER MK5 FIFTH DIMENSION

Coimbatore

1—2—42

Sunday

4-40 p.m.

to

6-20 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna •

N. Ramaswamy

K. G Subramania Ayyar

### *MK5.1 Inner Mind in Relation to Conscious Mind*

The actions are the effects of the workings of the Inner Mind. That Inner Mind is not the balance left after omitting the two sections I spoke of as falling within the conscious range. I had to refer to those sections which related to the absorption of ideas from the soul's conscious sphere since it is only against those sections that forces of Prakriti directly impinge. Inner Mind is not affected except through these sections, but Inner Mind is one indivisible whole. It emanates forces which result in acts. These forces may be radiating from various sections but in the order of initial force they

affect the Universe. While the Inner Mind is directly not affected by the forces which affect the waking sections deeply, it receives indelible impressions thereof which go to affect primarily the active part thereof.

*MK5.2 Inner Mind in Relation to  
Failure of Action*

Now when the waking section sends out thoughts, they get lost in the universe because of want of strength from the Inner Mind. Take an illustration. I desire that I should get a jewel. The thought affects the Inner Mind which at the time refuses to believe that the jewel can be got. If this thought escapes into the universe, it will result in nothing for want of support from the operative part of the mind's artillery. It is the name I give to the operative part of the Inner Mind.

*MK5.3 Other Causes for Failure of Action*

Now, assume I hate a man. The hatred is so deep that when I desire to kill him I affect my Inner Mind also with that emotion. When this thought escapes into the universe the Inner Mind, which is of the same thought, supports this with its artillery fire and the act is done. If the act is not done it

may not mean that the Inner Mind had not given support. The miscarriage of the artillery might be caused by the previous balance of ammunition being insufficient or unfit for use.

*MK5.4 Fifth Dimension and Inner Mind*

I will remove the simile and tell you straight-way. If the Inner Mind has received a thought through its emotional section, it almost always received it, but in sending out thoughts it does not merely transmit what it receives since what it has received has been inextricably mixed and dissolved in the then state of the mind. Now what emanates from this state of the mind is the thought which is responsible for all actions. This is the fifth dimension and not the mere thought of the conscious mind. It is to make this clear to you that I have been repeating so long.

*MK5.5 Reflex Action—An Analogy*

I wish to remove a doubt which you might feel. You may ask why, if all emotional thoughts could affect the Inner Mind, there is any need for the reflex action. To appreciate this I must take an illustration. Suppose you compress a quantity of air. During the state of compression the

air is in stable condition so long as it suits your purpose. When once the purpose is achieved the air tries to obtain freedom and reacts against you. Similarly under the stress of emotion the Inner Mind emanates forces of thoughts but the stress gives place later to reactions against the Self himself. When the unwanted stress is finding means of attaining stability, the forces being reactionary, operate against the Self.

I must explain because you may feel that I have indulged in high-sounding words.

*MK5.6 Reflex Action--Described*

Now the strain caused by an emotion is temporary. It exists so long as the wish, whether one of destruction or appropriation, is gratified. The strain which has caused that gratification has however not left the Inner Mind after the act. It returns back and tries to work off the strain against the Inner Mind in which it has become an intruder. Now in this condition the Inner Mind which is restless sends out forces which under the conditions bring about actions injurious to the Self. This reflex action is sure and terribly accurate.

*MK5.7 Karma is the Sum-Total of  
Reflex Actions*

Now, before leaving the fifth dimension, let me impress on you that the emanations of thought from the Inner Mind are the sources of events and there is no event without the corresponding thought-emanation from the individual's Self.

T.A. Now, Krishna, it seems it will take a long time for you to finish.

A. One word more.

If a thought emanates to kill another and another thought emanates from that other to kill the first man, the two do not equalize but would take effect simultaneously destructive of both. But if I desire to kill you, and another person also desires to kill you, the effect of thoughts of the thinkers is not minimised even though the man might not die at all.

K.G.S. Is not the thought of the Inner Mind certain to produce the intended effect?

A. Let me answer you.

If I desire "A should die", and if B, C and D, all desire he should be safe, the result would depend upon the balance of the

opposing forces whether in favour of his life or death. But in any case the reflex on the person desiring the death under the stress of emotion can never be avoided. In other words the Karma is the sum-total of the reflex actions created by emotions.

*MK5·8 Rule of Conduct*

It is always the greatest safeguard for a man to convince others of his sincerity and good intentions, since those operating on the Inner Mind of those persons will provide safety against any bad thought-current which an enemy might have started out of envy.

Blessings to all.

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CHAPTER MK6  
FIFTH DIMENSION—RECAPITULATION

Coimbatore

4—4—42

Saturday

6-50 a.m.

to

8-10 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

*MK6.1 Fifth Dimension and Life*

Animation is the keynote of the fifth dimensional space while static or death-like stillness has been the index of three dimensional space. The fourth dimension introduced to you movement and not necessarily life. A machine working automatically is described as variation of position with the time element, while the human body which is vibrating with the pulse of life is also similarly described.

*MK6.2 Thought Co-ordinate and Life*

Now to appreciate the fifth dimension I have told you that thought which is the source of events emanating from the mind constitutes that complex entity which has



never been correctly perceived. To make it more intelligible I have said that life is the test of the fifth dimension. A train traveling from station A to station B at 30 miles an hour is correctly in the fourth dimension but to bring it into the fifth dimension it is a very complex process as I will presently show. A table or chair in a room is described in the three dimensional space. Change the chair into the next room. You describe the change in the terms of time and every minutely variation pervading the act is called the event. Similarly every variation created in the event by the thought coordinate is life. Living universe pervaded by the forces of Prakriti is the fifth dimensional space.

*MK6.3 All Living Beings*

When I told you that thought was the fifth coordinate you would have concluded that the human element was an essential requisite for this space as without it how can there be any thought. You are correct, only you do not state the whole truth about it. Thought as I would ask you to understand is not confined to the human mind. It is the source of energy liberated by life in the normal function of the Inner Mind, which exists

in all beings alike, human or otherwise. The thought again has not to be understood in the sense of the play of your waking mind. It is the working of your Inner Mind capable of generating forces which in turn cause events ; that I say is the fifth dimension. This Inner Mind may work with your waking mind if you have realised it. Otherwise it will work independently of and almost always diametrically against the waking mind. While therefore I speak of thought, I refer to the Inner Mind, not only of men but of all living beings. A human machine is controlled by this Inner Mind. It is thus easily described in terms of the fifth dimension. A train leaving station A and reaching B cannot be so described since there is no thought or play of the Inner Mind. In all inanimate objects this will be the case as the Inner Mind is absent.

*MK6·4 Keynote of the Fifth Dimension*

Thus as I began life is the keynote of the fifth dimension while inanimate objects moving with time are correctly described only in the fourth. The question you will ask is: could there be a fourth dimension without the fifth? Obviously there cannot be. I shall deal with this later on.

CHAPTER MK7  
INTER-CHAPTER ON  
DISSOLUTION OF KARMA

Coimbatore

2—5—42

Saturday

6-15 a.m.

to

8-35 a.m.

PRESENT :

• *On this side*

*On the other side*

T. Apantachari

Krishna

K. G. Subramania Ayyar

*MK7.1 Knowledge of the Unreality of Karma*

Detachment of emotions from the self laid the stepping stone for the will power which means nothing more than the assertion of individuality. In that stage you were asked to reduce your Karma to the minimum and not to add to it by making fresh inroads into emotional experiences. You became detached and let us assume that your Karma was reduced to nil. As you have been told, this extinction of the entity Karma—or in other words the consciousness of the unreality of it—does not mean anything other than the substitution of obligations to which the Self is subject at the time it obtains the knowledge.

• *MK7·2 Different from Divine Knowledge*

Let me explain myself. The perception of the unreality of Karma is derived from detachment and experience and knowledge. This knowledge is not the Divine knowledge which is the realisation of the unreality of the Self himself and consequently of the realisation of the Great Divinity as the only Reality.

*MK7·3 Knowledge of the Self* • •

This knowledge which however the Self has obtained to preceive the falsity of the Karmic burden is the knowledge of the Self. By this means the self seeks not to discover that the Self is true and through that basis perceive that the Karma is false.

*MK7·4 Obligations Alone*

The result of this awakening of the consciousness that Karma and the emotions are both untrue, on the Self, is the systematic conscious substitution of obligations which the Self, in its selfless endeavour to find the truth, discovers as lying hidden in a mass of falsehood which was once his Karma.

T.A. You are getting as tough as Srinivasan.

K. It is not tough. You will find it very simple if you will read it afterwards.

*MK7·5 Karma as a Cistern*

Now let me pause. Prior to this knowledge the Self had no volition. He was tossed hither and thither by the great forces of the Prakriti which as far as the Self is concerned had their origins in himself. The Kārma could be compared to a great cistern with a big inlet of emotions and a small outlet which leads back hundred-fold into the inlet itself. I want you to think over this analogy as it is quite apt.

*MK7·6 Awakening of Assertive Self*

Take a given point in a man's life. He is exposed to a variety of emotions. They enter his Karmic burden as surely as cause and effect. If he had hated another and that other had suffered, his Karmic burden has increased. The burden pressing on the Self forces him to discharge himself momentarily at any rate, and causes him to do some good to the man whom he had wronged, through his own suffering. This suffering the Self undergoes through another immersion into emotions leading again to

the further increase of the Karmic load. The cycle thus works on and would have gone on endlessly, had not another entity so long dormant and inactive been awakened and brought home to its senses. This entity is the Assertive Self or the will which is brought to its senses by the knowledge acquired through experience and suffering in submission to Karma.

. .

*MK7.7 Closing in Inlets*

The Self on being thus awakened, closes the inlet of emotions into the cistern. He then examines the interior of the cistern standing, not in the cistern, but on firm ground of assertive self, well outside the cistern. He finds that the cistern contained certain matters in the nature of duty to others caused by the sufferings caused by the Self to them. He arranges for the discharge of these duties still standing on the same ground, till the last obligation is discharged. He cannot leave this ground without performing his last duty.

*MK7.8 Discharge of Obligations*

Now I am still on this ground. Srinivasan has left it. The ground was the firm ground of assertive will. On the conquest of

obligations the firmness gave way owing to disuse. The ground became soft, further soft as the Self grew selfless till such time when the Self found that he is the Divinity itself. I had my first experience and long to get it again.

God bless us all.

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CHAPTER MK8  
INTERCHAPTER ON GOD AND  
NIRVANA

Coimbatore

7—5—42

Thursday

6-15 a.m.

to

7-25 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

S. R. Ranganathan

Narasimhan

K. G. Subramania Ayyar

*MK8.1 How to Think of God*

The idea of an external God is fallacious and untrue. But the idea of an internal God is for the same reason wrong, since it is also based on material conception. If you locate God either outside you or within you, you think in terms of space. And Swami has told you that you will land yourselves in confusion. How then shall we think of God and how shall we pray to Lord Krishna? What shall we pray about? And is it at all necessary for the acquisition of knowledge?

*MK8.2 The Frame of Mind Needed*

The purely scientific mind has developed on the structure furnished by the (there



is a slight disturbance). Mathematical or theoretical concepts are different from scientist's way of thinking. The scientist has no regard for the pure mathematician, except when his conclusions have practical bearing on the material or the physical science. He is no scientist unless he explains physical phenomena in his language: unless he measures, calculates, weighs and comprehends all physical matter in his sphere of thought. His thought is nothing other than the physical. He does not attempt to divine the extent of such other entities as, for example, love, goodness, morality or even emotions. The mathematician is more useful in so far at least as he permits thoughts of the non-physical or the non-practical entity such as the root of—the square root of a negative quantity. Such conception based on non-practical thinking is the frame of mind with which I ask you to approach the idea of God.

*MK8.3 God is Beyond Dimensions*

I will be asking you to think of God as neither external nor internal nor material nor bound within any limitations of space, time or even conscious mind. This conception is beyond the dimensions, I will be

speaking of. It is the conception the knowledge of which renders all physical, etheric, and other worlds within the orbit of Prakriti unreal and false.

*MK8.4 Nirvana*

It is the ultimate stage where will be the mathematical nothingness, wherefrom not even the mind or anything (no) not even the mind can think of even the Divinity. That stage of absolute nothingness is what we here call Nirvana.

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CHAPTER MK9  
UNIVERSAL CONSCIOUSNESS IS  
NOT DIVINITY

Coimbatore

5—6—42

Friday

6-10 a.m.

to

7-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

K. G. Subramania Ayyar

*MK9.1 Coalescing into Universal  
Consciousness*

We should stop these messages for some months after these three messages.

The reason is that we would like to be free from being individualistic,—in other words we would coalesce into the Universal Consciousness. We would be feeling the weight of the entire Prakriti and just as every particle of your body is permeated by your Self, the entire Universe would be felt by us as forming our conscious existence. This is my Self would merge into your Self and the Selves of every other being—man, beast, bird or any life. That stage could be reached but not continued. The condition

for its continuance is the realisation of the next stage. The progress till now has been step by step in increasing progressive evolution. Attainment of the higher stages has been so far based on the perfection of at least two essentials, detachment and concentration. The next higher stage had for its basis these two essentials as without either it was impossible to have discarded the Ego in man. The Ego who was the assertive will in regulating the process of exterminating emotions or of excluding thoughts or objects, other than the single object which the Self has fixed to concentrate on, has now become a separate weight on the Self with which it has so long been identified. The Self now tries to dislodge this oppressive element which is no longer required. On the extinction of this Ego, the Self finds in itself only two real objects, one the Unselfish Self and the other the Divinity which the Self feels is within him. From here the progress is not by step by step. It is one steep forward step which you may attempt but may not succeed in crossing the full length. Even if you reach to the top of the step you find therein no hold or catch to enable you to remain there. The persistent

shadow of the Self haunts you even in those regions and if you look back from the forward vista of Universal Consciousness, on this fleeting and eluding shadow, you slip down from the single Reality into the region of Duality which in its turn drops you automatically into the Prakriti.

*MK9.2 Divinity is Further Still*

We are attempting to cross this step. We have attained to the stage of discarding the Self and we have had a taste of what is liberation, and realising the Divinity. The formidable barrier to further progress is seen for the first time in the very method of attaining the Universal Consciousness. We, who have seen what is Universal Consciousness, have to confess that we have not realised the Divinity. It is to get rid of another unwanted entity that we are now struggling and we would request you not to think of calling us afterwards.

In case we are unable to hold on, we would return here even without your calling us. Srinivasan would explain to you how by attaining the Universal Consciousness you are yet to cross a deep barrier before you become aware of the Divinity.

*MK9.3 Characteristic of the Seventh Plane*

Going over from the 7th is different from going over to the gates of God. We have gone over from 7th. Selfknowledge with individual consciousness is the characteristic of the 7th plane. Attaining Universal Consciousness takes you out of the Prakriti. As I said this attainment of Universal Consciousness does not by itself mean attainment to the Divine.

Blessings to both.

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CHAPTER MK10  
SIXTH DIMENSION AND CHANGE IN  
INNER MIND

Coimbatore

10—6—42

Wednesday

5 p.m.  
to  
6-30 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

*MK10·1 Recapitulation*

We started from a single point and have through dimensions reached the stage of life. It is yet imperfect since the origin of life and events has not been brought within the purview of the demensions. So far you have seen that life is described in the fifth demension. Thought producing action necessarily connotes the existence of mind. Thoughts arising in the conscious mind which cannot direct events are thus excluded from these considerations. While the inner mind directing events is under the sway of Karma, thoughts emanating therefrom irresistibly powerful as a mechanical

automaton especially when acting against the individual himself and capable of working the destiny, have been brought within the fifth dimensional space. I have been attempting to tell you that thought as the basic generating force of action is not the conscious thought, but the thought of the Inner Mind. This Inner Mind is felt consciously by those who have removed that opaque screen of Karma. For others Karma is one generator of thought-forces which are outside the individual consciousness.

I feel some difficulty as you are not picking up what I am saying. I think the better course will be to state what is the sixth dimension and then proceed to give illustrations in proof thereof. For the seventh dimension, we have to adopt a different basis of investigation.

*MK10.2 Inner Mind*

Time gave us the idea of event, as without it, it is deathlike stillness. But even with this fourth dimension we were unable to describe life and we had thought of the fifth dimension to give us an idea of life as distinguished from the mere movement or even of the fourth dimensional space.



Thought being the source of event emanates from the Inner Mind. The Inner Mind is Karma for those under the influence of emotions.

*MK10.3 Sixth Dimension*

Now, as this Karma undergoes change from the direct and reflex actions against it through further immersions in emotions, the thoughts emanating from the Karma-possessed Inner Mind also undergo orientation. The extent of orientation or change of the condition of the Inner Mind is the Sixth dimension.

*MK10.4 True Sixth Dimension*

I am careful not to use the word Karma which in effect represents the change in the condition of the Inner Mind. While the Karma is the sixth dimension for those within the influence of emotions it vanishes while the Self gets free from the emotions. For those detached souls the sixth dimension is represented by the change in the condition of the Inner Mind.

*MK10.5 A Fallacy*

To describe Karma as the sixth dimension is thus a fallacy since the effect of the

Karṁa means a change in the State of the Inner Mind. One is the cause while the sixth dimension marks the effect whatever may be the cause.

*MK10·6 A New Entity*

In describing the effect, whatever may be the cause we are having a new entity with which we could comprehend the structure of Prakriti in such manner that questions which have baffled the Self's Conscious mind appear to be absurd from the new standpoint.

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CHAPTER MK11  
INTER-CHAPTER ON TERMINOLOGY

Coimbatore

25—6—42

Thursday

6—10 p.m.

to

7—30 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

*MK11.1 Ego, Buddhi and Mind*

**Ahankara is the Ego.**

**Buddhi is the physical and etheric sections of the mind.**

**Manas is the Conscious mind.**

**Buddhi differs from Manas as one is the effect and the other is the cause. It is only a difference in expression. The Conscious Self is called Manas. The effect of the impressions is found in Buddhi, though the effect is nothing other than the Manas itself. I mean Manas is mind coupled with individuality. Buddhi is the medium of this Manas.**

*MK11·2 Inner Mind*

Inner Mind is the Soul or the Jivan, when coupled with the Self.

The Self is only an attribute to denote the Soul.

These words should not confuse you. I desire that you should understand from mind both the waking and the inner minds—that Buddhi is the intellect relating to that section which corresponds to the Conscious mind—that it is through Buddhi that knowledge is received and transmitted to the Inner Mind.

Self coupled with Inner Mind may be said to be equal to Atman or Jivan.

*MK11·3 Assertive Individuality*

Assertive individuality is entirely different from Ego. Ego is the arrogation of Self while assertive individuality is its enemy used by the Soul to kill the Ego. I have no word for assertive individuality.

The Gita uses the word Atman for it, and Jivan for the Self, but uses the word Atman for Ego in one place rather loosely. It says that Atman is the enemy of Atman, meaning Ego for one and individual for the other.

We have all agreed here on the words to be used and we have decided not to understand anything more than the meaning that we have given to each word. For instance we will not import the Inner Mind or the unconscious perception into the word *Buddhi*, that is, an impression received by the Inner Mind without the perception of waking mind, will not have any reference to *Buddhi*. To explain further; on experience from Karma, the Self receives knowledge straight into his Inner Mind. This knowledge not being consciously received through *Buddhi* will not be felt by it.

*MK11.4 Self-less Self*

The distinction between Selfless Self and Assertive Individuality should not be kept up in my view.

(Here K. G. S. observed that these two appeared rather contradictory).

I am right.

Assertive Individuality kills the Ego in man. Selfless Self is the person in whom the Ego has been killed. Assertive Individuality is the force which has produced the Selfless Self.

• *MK11.5 Individual Consciousness*

The play of the Inner Mind of the Self is the Individual Consciousness. This Consciousness has no reference to your conscious mind.

*MK11.6 Divine Sympathy*

Divine Sympathy grows progressively in the Inner Mind as the Assertive Individuality recedes farther and farther owing to sheer disuse. Even during the destruction of the Ego, the Assertive Individuality has nourished this Divine Sympathy. As this Divine Sympathy extends, the Individual Consciousness grows thinner, till it entirely disappears. I must make it clear. The feeling of Individuality is made to spread over the vast extent to which the Divine Sympathy has carried the Self. In so extending, the Self has become so thin that you may totally neglect its existence. This co-extensive dissolution of the Individual Consciousness in the Divine or the Universal Consciousness is brought about by that Great Element, Divine Sympathy.

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CHAPTER MK12  
INTRODUCTION TO SEVENTH  
DIMENSION

Coimbatore

21—11—42

Saturday

7-0 a.m.

to

8-20 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantaehari

Krishna

N. Ramaswamy

Srinivasan

K. G. Subramania Ayyar

*MK12·1 Ego Without Karma*

If your judgment or the reason goes astray owing to the emotional cloud, you are unable to perceive what really existed, but you got a warped and mutilated picture which had all the semblance and pretence of reality. We had accused you, who had this emotional or karmic delusion that your vision refused to see the great beautiful things beyond. You then undertook to become free of that emotional cloud and those who got clear of that karmic load have been able to see, perceive and do so much that was impossible of conception when under the influence of Karma.

*MK12·2 Self Without Ego*

Now those who have got beyond out of this karmic orbit are able to see what is Self though all considerations of the Ego in him have been annihilated. Excuse me if I am repeating what you know, but I stress on certain aspects in order to make my message more intelligible. You were accused, as I said, of not seeing or preceiving things which *really* existed—underline ‘really’.

Now suppose I tell you that you saw many things which were non-existent through warped vision. You will not at once agree though you will think that I would not deceive you even in joke. I am to tell you that the vanishing of all physical or etheric objects in the non-materialistic conception which I am going to explain is the great development which is attained in this stage in which Srinivasan, Swamiji and I are.

The sixth dimension, I said, is the resulting change in the Inner Mind. It is the measure of Karma for those having it and the plain state of the Inner Mind for those who have killed it. Now the idea of the seventh dimension is entirely new to the



mind which has still its material associations. Therefore until you are all more fit to deal and think in conceptions beyond the imagination I will content myself stating my conclusions and explaining them to the best of my ability.

*MK12·3 Dissolution in Universal  
Consciousness*

The sixth dimension brought you from the stage of life to the stage of Individual Consciousness. Event unattended by the idea as to what caused it, left you unsatisfied and you wanted the cause to be brought under your purview. You had the thought-force, whether of man or animal, brought into your investigation and we called it the fifth dimension. Even this thought dissociated from the individual was still only an incomplete picture. Since you ask how came this individual, what his past and future, and what is his relationship with other individuals, and again what is his relation to any paramount power, if such a power existed, the seventh dimension gives you the answer. It is the knowledge that tells you that plurality of thought is a material concept and that several individuals having

different consciousnesses is a false and unreal notion which has to be discarded at once. It is again the knowledge which brings the entire universe within the individual. It is the knowledge which destroys the individual and makes for the dissolution of that individual in the Universal Consciousness.

*MK12·4 Even Oneness is Foreign*

Srinivasan, who is here, chuckles within himself at the inaccuracies I am guilty of, but he knows that this is the only way to explain to you. Plurality of thought is no doubt a material idea but he asks me what about a single thought; is it not equally a material idea?'. The idea of a Single Divinity or Oneness and no duality or plurality is, according to him, equally foreign to the non-materialistic concept which I have been at pains to propound to you. I have arranged with him to come to-morrow for half an hour to explain this to him and to you. He knows what I may say but he has not obtained conviction which acts as a brake to his progress. Let us meet at 7-0 or a little later to-morrow.

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CHAPTER MK13  
SEVENTH DIMENSION AND  
DIVINE SYMPATHY

Coimbatore

22—11—42

Sunday

7-15 a.m.  
to  
8-35 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishnan

N. Ramaswamy

K. G. Subramania Ayyar

*MK13.1 Non-materialistic Universe*

Once you were told that there were nice things beyond and that you refused to see them because of the barrier created by your own acts. Now from here I tell you all that those nice things are themselves non-existent, having become dissolved in the non-materialistic universe. This message is not useful to all those who have not yet realized and experienced the Universal Consciousness. The idea that you are unable to see things because of a barrier is easily understood in the material conception of the universe. But if because of a barrier I say that you saw things which did *not* exist—underline 'not'—you do not believe me as the

idea is foreign to the indestructibility of matter.

*MK13·2 Dissolution of the Ego*

The individual consciousness which identified itself with the Inner Mind is an entity entirely distinct from it. In the initial stages Individual Consciousness was identifying itself with the physical and emotional bodies and we called such association, Ego. When we said that the Ego should be killed we meant nothing more than that the Individual Consciousness should be separated from its association with the material or physical considerations.

*MK13·3 Dissolution of Individual Existence*

After this experience the Individual Consciousness having had to assert its jurisdiction over itself becomes in its new conception a separate entity unconnected and dissociated from the so-called others, or the rest of the universe. In this stage the individual who has no material or etheric attractions feels absolutely no need for his individualistic, exclusive and separate existence.

*MK13·4 Divine Sympathy*

The sixth dimension carried you thus far and no farther. The affinity which the

individual feels for identification with the universe is the seventh dimension. You may call it the Divine Sympathy. It is the force that takes the individual out of the limits prescribed by himself and spreads him over the universe, or, it is the force which brings the entire universe within his

*On* consciousness, in whatever way you describe the process. The consequence of this dissolution of the individual is the dissolution of all matter and material considerations and all other considerations within the kriti.

It is this process that is now being investigated by Srinivasan. He doubts if the Oneness and no duality will take him anywise outside the material concept. I have decided not to answer him because his own endeavours ought to bring the solution to him more convincingly than my preachings. I was glad that he made an attempt in this direction. I expect he will appear to you and give a talk on the non-material universe when you call him next.

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# **Division MS**

## **MESSAGES OF SRINIVASAN**

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### **CHAPTER**

- MS1      Prakriti.**
- MS2      Dissolution in Universal Consciousness.**
- MS3      Self-realisation Through Experiencing of Karma.**
- MS4      Emotion, Karma and Prakriti.**
- MS5      Inner Mind and the Shadow.**
- MS6      Bhakti.**
- MS7      Heirarchy of Evil and Unreality.**
- MS8      Analogy of Drunkard.**
- MS9      Planes.**
- MS10    Inner Mind.**
- MS11    Search for God.**
- MS12    Universal Consciousness.**
- MS13    Non-Materialistic Conception.**
- MS14    Divine Sympathy.**
- MS15    Non-Material Concept of God.**



## CHAPTER MS1

### PRAKRITI

Coimbatore

31—3—40

6-15 p.m.

to

7-0 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

Dr. Rangachari

#### *MS1.1 Universe is Limited*

I wanted to convey the idea that this limited universe is limited not because of any known or measured limitations but because every definite attempt to scale or override this vast expanse invariably led the investigator to the place from which he originally started.

#### *MS1.2 Prakriti and Its Secret*

I am just beginning a difficult question but I am sure you will follow in a few minutes. If one proceeds in a straight path but ultimately reaches his starting point instead of some imaginary destination, he has to assume either that his universe is limited or that the intrinsic property of that



universe is such that whatever is done is irresistibly brought down to rebound within the structure of that universe. This latter is the secret of the Prakriti. What we do as individuals, what we think as our selfish ideas, do not get lost or destroyed outside our physical or emotional bodies, but are carried forward to return against ourselves in the form of Karma or destiny.

*MS1.3 Prakriti and Its Extent*

I was not satisfied with what I said. Therefore please permit me to restate. What you understand as the Universe is merely a fractional aspect of a still greater Universe which we from here term the Prakriti. This includes the material world, the emotional worlds, comprising the five planes, and the worlds of the individual Ego upto the seventh plane.

*MS1.4 Prakriti on the Extinction of Self*

At the end of this individualistic life, the Self gets extinguished, not through mere efflux of time or good or austere conduct but through the solution of the great mystery which is the unreal basis of our so-called existence within the Prakriti. When once this cloud of ignorance is dispelled, we

necessarily lose sight of the Prakriti altogether.

*MS1.5 Abstract Notions Futile*

While we are in it, we cannot pretend to disregard its effect on our mental powers and thus we have to seek our path to knowledge through experience within it. Therefore while we can perceive the instability of this existence we cannot seek to override through mere abstract notions obtained from extraneous teachings unless we are able to grow from within and to annihilate the individual.

*MS1.6 Effacement of Self and  
Avoidance of Karma*

Now I have indicated the stage wherefrom the Soul gets into eternity from this plane. Uncle K. was telling uncle V. Raghavachariar of this stage when he gave us his last message. Now I feel I have reached such a stage when by mere mental effort I can efface myself. You asked whether you will not contribute to drag me again into this field which I have crossed. The destiny which has kept me here was fed by my individualistic Self. When I can shed it off or assume it without infringing my know-

ledge of the self, I cannot bring on Karma, again.

*MS1·7 Prakriti as Scaffolding*

I wish to say a few words about Prakriti. Any amount of repetition about the unreality of this and Karma will be lost unless the basic principles inculcated under their influence are scrupulously hounded out and destroyed. But it is a great teacher (Prakriti) because it is essentially the medium of Divine Knowledge. Just imagine a building to be constructed. You utilise to help in the construction several temporary make-shifts which you remove ultimately when the structure is completed. The make-shifts are necessary for the realisation of your object but disappear the moment the object is achieved. The Prakriti is as unstable as these make-shifts and we cling to them without looking to the construction of the great structure of Divine Wisdom. We have to build up this structure and we are given these make-shifts. But what we do is to shut our eyes to the construction of the building and instead construct complicated structures over the make-shifts resulting in such a bewilderment that the builder thinks this maze of „unreal make-shifts to be the real

building. The more we do anything to these make-shifts the farther do we recede from the reality. The more we detach from this superfluous structure, the nearer we get to our object. The Soul sheds the last make-shift and steps on to stable knowledge when he casts off the Self from him.

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CHAPTER MS2  
DISSOLUTION IN UNIVERSAL  
CONSCIOUSNESS

Coimbatore

29—7—40

Monday

6 p.m.

PRESENT :

*On this side*

T. Anantachari

, K. G. Subramania Ayyar

*On the other side*

Srinivasan

Just a few words about myself. I am always absorbed by the communion with that eternal all-pervading Reality. Such intermittent reversions to the land of delusion and ignorance are all that is left of my individualistic Prakriti existence. I may be with you even when I dissolve in the Universal Consciousness because my extinction of what is the outward Reality cements together your inner mind with mine. Let me explain. While our highest form of happiness does not admit of any dissatisfaction or want, my personal Ego rebels and refuses to leave your attachments to me. Pausing here I analyse this assertion of Self as having absolutely no reference to you or to anything yours. I discard this coat of mail as the very last vestige wherein my enemy

called Self tries to inveigle me back to wherefrom I had escaped. Most anxious as I am to be with you, I can serve you no better than through bringing my real Self in identical congruity with your inner consciousness. This will not be perceptible to the eyes seeing through Karma or Prakriti—but in manifestation it will be only through the extension of his mind's outlook on divinity's play.

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CHAPTER MS3  
SELF-REALISATION THROUGH  
EXPERIENCING OF KARMA

Coimbatore

10—11—40

Sunday

6 a.m.

to

8 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishnaswami Ayyar

Moti Lal

Srinivasan

*MS3.1 Exercise of Mind and Not of Emotions*

It is not quite correct to say that, in performing any act, your mind should not be in it, but the act should nevertheless be done without attachment. Doing your duty requires the full play of your mental powers. A doctor treating a patient ought to exercise his mind fully over the case, otherwise he fails in his duty.

Exercise of the Mind is unconnected with one's exercise of emotions. It is one thing to say you do not act without attachment and quite a different thing to say that you do it without the exercise of your

self or mind. You may do an act well and to perfection without attachment—

(call me after 15 minutes)

—but may do it badly through attachment, though your mind was fully in the act. What is this attachment that is essentially different from your mind or self?

*MS3·2 Action with Desire Brings on Karma*

It is the desire for the fruits of the act. If the act is done with the object of gain, however small it is, there is the play of emotion which affects your mental perspective—it also affects your Karma. It is possible to do the act well through your mental powers in spite of your desire for the fruits. In such a case your Self will get entangled in Karma. Hence we say that the act should be done without desire for its fruit—but with full exercise of your mental powers.

*MS3·3 Full Experience of Karma is Essential*

Now I shall speak about myself,—but very briefly.

There comes a stage for everyone to get free from his limited existence. It comes not from his volition or choice but



is a state to which he gravitates. A man in physical life may not realise he is in prison. In that condition of mind, he brings on himself innumerable births till he realises from experience that life is a bondage burdened with heavy loads of his own making, which he cannot shake off. It is only after the acquisition of this unwanted encumbrance that his Inner Mind acquires light. Not one Soul has got liberated without full experience in Karma. As the Soul gets this realisation that life is a burden and is a field for more burden, it begins to direct its future towards a progressive Control over what was being steered irresistibly by the force of Karma. As the Karma gets less and less the man becomes more and more detached with the result that he obtains greater mastery over his own Self.

#### *MS3.4 Self-realisation*

As the Soul finds its place, Karma, as such disappears but its place is substituted by a realisation of obligations yet to be performed. There is no further question of acquiring more obligations as whatever is done or obtained is independent of his own emotions. Having obtained the neces-

sary equipments in the 5th and 6th planes, he begins to work out his obligations from here (7th plane). It may become necessary to remain here for several centuries or even to enter physical life but for this purpose only. After all these obligations are performed, the Soul gets what we call knowledge. The performance of these obligations is co-extensive with the extinction of the individuality which is the final burden we have to cast off. Till the last obligation of the Self is performed this casting off of individuality is impossible, since the Soul is not liberated.

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CHAPTER MS4  
EMOTION, KARMA AND PRAKRITI

Madras

2—12—40

Monday

5-55 a.m.

to

7-50 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

V. Raghavachariar

Srinivasan

Vivekananda

*MS4.1 Even Prayer May Add to Karma*

Devotion or Bhakthi is a weakness when it plays on your emotions. The action on emotions carries with it the effect of Karma, though we are fully conscious that we are only praying to God. Thus even in prayers we are adding to our Karma, if the prayer has no effect on the Inner Mind, but was merely an emotional experience.

*MS4.2 Action on Karma vs. Action on Inner Mind*

What is action on the Inner Mind and on the Karma should be clearly understood.

Action directed by emotion when the Inner Mind is passive or submissive has the certain rebound from Karma. If the self is submissive by choice he will be made submissive by compulsion.

I see you require further explanation.

T.A. (It is quite true).

*MS4-3 Desire and the Play of Emotions*

You have the choice to determine the course of your thought or action. If you choose one way you must face the barriers or obstacles in that way. In choosing which way you take, you adopt the way more easy and more pleasant to your feelings than the other way which does not appear to you to lead anywhere at all. The choice of the easier way originates through desire for the Self's enjoyment. With the expectation of, and in the temptation of those transitory pleasures, the Self submits himself to be carried away by that desire for enjoyment rather than use his mental powers to restrain the play of emotions and to act according to the dictates of reason. If you had not consulted your Inner Mind but had been carried away by enthusiasm, ecstasy, or

desire or hate, the Self which was thus submissive, allows the entry of a new element to overpower the Inner Mind. This new element is the exact resultant of the play of emotions on the Self. Its quantity and force is automatically determined by the extent of the Self's submission to emotional forces. Thus while the Self is carried away in the deep current of emotional waves without any foothold for stable resistance, he has perforce to face the consequences and dangers to which that current may expose him.

*MS4.4 Karma a Measure of Immersion  
in Emotions*

Karma is an intangible entity, the exact measure of the Soul's immersion in emotions. Its effect is terribly accurate—and it knows of no mercy. The state of mind that was, when in the influence of emotions is transformed and exploited as the initial force for the retributive onslaught against the Self himself. Thus while the Self was a slave of emotion by his voluntary act, he becomes the helpless victim of his slavishness which has wrought involuntary consequences against him.

*MS4.5 Karma and Prakriti*

Now I shall tell you in a few words the relation between Prakriti and Karma. Prakriti is the Universe containing all animate and inanimate objects and surrounding them with a close network of forces which act directly on the emotional body. The effect of these forces on emotion is to bring to the Self the temptation.

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CHAPTER MS5  
INNER MIND AND THE SHADOW

Coimbatore

27—1—41

Monday

6.30 p.m.

to

7.50 p.m.

PRESENT :

*On this side*

*On the other side*

V. Krishnaswamy Iyer

T. Anantachari

Father

K. G. Subramania Ayyar

Swami Somasundara

T. S Venkatarama Ayyar

Srinivasan

I will tell you something about the limitations to thoughts in relation to the origin of the Divinity of the Inner Mind.

*MS5.1 Inner Mind as Light*

While the Inner Mind takes hold of the sequence of events, it is involuntary when the Karmic force directs its functions, and voluntary while the Inner Mind acts in consonance with the Self and unaffected by the attachments of sense. The Inner Mind is the Great Lord and only one Real Being. The intricate machinery of life has been introduced around the unreal shadow of this God. Without light there is no shadow

and the Universe built into the great Maya of the Prakriti depends for its bare existence on that Light.

*MS5·2 Prakriti and Karma as Shadows*

The Lord of the Universe whom we set at naught in order to live within the bonds of Karma is the sustaining power even for the life of ignorance. The barrier which caused to you the shadow prevented your perception. When you remove that barrier, your shadow becomes dissolved in that light which gave you the shadow. The shadow, you will agree, was unreal. But what gave it was the only reality. Can you, for a moment, try to get a shadow without light? The life engendered by the shadow cast upon by the impervious barrier of ignorance has thrown us asunder into the great abyss of darkness where real light of knowledge has yet failed to impinge. As shadow is the absence of light, so is Prakriti and Karma the absence of Divine Knowledge to the individual perception. When real light is brought to bear upon Karma it is dissolved as the shadow disappears.

*MS5·3 Wrong Road*

However, the only method of bringing light of knowledge upon the ignorance of



the deluded soul is to remove the barrier of deception which the soul has misguided himself into thinking as stable and permanent for all time. Each soul that thinks he is different from another and from his own Inner Mind, which is the Lord Himself, paves his sojourn along the path just diametrically opposed to the road towards reality. That is, he proceeds outwards from his individual arrogation of Self into the field of Prakriti, which again is another creation carved out of the darkness from light. He gets further and further away into this Prakriti goaded by its forces and influence along the road from darkness into greater darkness. The knowledge that inspires him in the passage being itself unreal, the Soul is led, being blind, by the guide who is more blind, and the path is every second becoming darker and more distant.

*MS5.4 Karma Analogous to Parasite*

Have you noticed certain insects which live on others and are known as parasites? This Karma which lives upon you, getting its food from your ignorance and depending for its very existence on your continued ignorance, has to be hunted out by you and destroyed beyond recurrence. But I cannot

carry these analogies beyond the need as purely illustrative cases. I caution you from carrying the analogy more than I have attempted.

*MS5.5 Recapitulation*

Now, returning to the subject, the perception which tends to proceed outward from the Self is the creation of the ignorant soul. Had it not been for the delusion he would have turned his light inward to perceive the Lord Himself, whose presence, as the great light in you, has been covered and hidden from you through your own ignorance directing the wrong destination for your involuntary acceptance.

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## CHAPTER MS6

### BHAKTI

Coimbatore

28—1—41

Tuesday

7-45 a.m.

to

8-20 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

Srinivasan

T. Ś. Venkatarama Ayyar

#### *MS6.1 Pseudo-Bhakti*

Yes. I cannot better conclude my subject than adopting Swamiji's own analogy of the temple\*. In the temple when the emotion of Bhakti is turned on, the perception of the Real is by the same process turned off. The temple of God is a place where light must be brought to illuminate the Divinity and not to darken His presence. Yesterday I said that the ignorant soul directs his view along the path just opposed to the reality within and that because of this course the deluded Soul finds himself deeper in darkness and farther from his real destination.

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\* *Vide* Chapter MV6. Section MV6.3.

*MS6.2 True Bhakti*

He should just hold himself, think, resolve, meditate and reverse the direction of his quest and face the light and not look away from it.

One word to our new friend before I conclude.

T.A. Who is the new friend?

S. On your right (refers to Mr. Venkatarama Iyer).

Bhakti based on a real appreciation of the Divine is a help to progress, particularly when you have unhesitatingly dissociated your Self with humility and submission to that Supreme Power.

*MS6.3 Emotion and its Effect*

What Swami was intent on telling you was the play of the emotion on the undetached Self. In his case emotion serves as an obstacle to perception of anything real. Emotion causes the shadow and the soul sits in the shadow looking away into deeper shadow not pausing to feel that the shadow is the absence of light and even for the shadow he needs light.

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CHAPTER MS7  
HIERARCHY OF EVIL AND UNREALITY

Coimbatore

5-7-41

Saturday

6-15 p.m.

to

7-25 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

G. Dutt

N. Ramaswami

Srinivasan

T. S. Venkatarama Ayyar

*MS7.1 Drive Out Bad With Bad*

Just as you need good emotions to drive out the bad, you need Karma to bring you Light. You need individuality to drive out attachment. One bad thing gets destroyed by another. Still what is left is bad. We have to strive with everything bad and finally we are to become the absolute nothingness.

I will explain this to-day. I am Srinivasan.

T.A. So glad, child, you are come.

*MS7.2 Good Emotions a Help At First and  
Later a Hindrance*

S. I was here this morning and was much interested in the message of "Krishna"

the Badaga girl\*. Good feelings have to be cultivated to drive out envy, hatred and passion, but feelings, good or otherwise, are mere emotions. They are themselves bad though you call them good. Your affection to your child is good in so far as it is the security and protection for the child. But the same affection when not extended to other children is a play of your non-Self. Your religious fervour is good in so far as, for the time, it keeps your conscious mind away from undesirable distractions, but it is positively to be avoided because it directs your quest for the Divinity outside your own Self. Your direct approach to God is lost and you look outside your Self and seek Him where he is definitely not to be found. These emotional assistances become obstacles to further development. They, however, serve to block the Self's inroads back again to the regions which it has crossed.

*MS7·3 Assertive Individuality to Kill Good  
Emotions*

Now, if the Self is hampered by these good emotions, as you would call them, you seek the help of another entity to stamp them out. Good emotions, when bad according to the individual's new standard, have

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\* Vide Chapter MK1.

to be destroyed by the Self by his own resources. Involuntarily and compelled from within, he begins to assert his individuality as against these unwanted good feelings. He is said to develop the Will and through that Will he tries to disengage himself from attachments. To obtain freedom from emotions, therefore, he employs the Will or the Assertive Individuality.

*MS7.4 Assertive Individuality too, a Hindrance*

Now, we have had bad emotions destroyed by another evil, namely, good emotions. This other evil is again destroyed by the Will which is again still another evil. This individual Will is not the real Self which we have called the Inner Mind. The Will is the exact reverse of truth, but in this condition, when he is not hampered or led astray by emotions, his path to see and realize and know what Self is, is rendered comparatively simple. He now involuntarily exercises his mental quest on his Self. Gradually through practice and absence of emotions he converts his Will into a passive condition. He employs strict dissecting process of introspection and gradually transfers what he had called his Self into his Inner Mind.

*MS7·5 Selfless-Self Alone Remains*

Even in this condition his Self persists though the assertive individuality is killed. This stage is . . . (just wait) . . . In this stage the Self is absolutely unselfish though not selfless. He has the absolute power to do anything because his Inner Mind, which can direct any event however gigantic, is at his control. But the very condition of his self-knowledge having been the destruction of emotions and assertive individuality, he is quite secure from exercising his powers in any of the directions which you would like he should use them.

*MS7·6 Selfless-Self too, a Hindrance*

Now in this stage we have the Inner Mind killing the evil—Self. This Inner Mind, which has none of the characteristics of the Self save the mere consciousness of individuality, is the last evil which has to be destroyed. Self-realization is thus an impediment to the realization of the Universal-consciousness.

On this subject, that is, the dispelling of the unreal Self in the Great Light of the Divinity, I shall speak next time.

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CHAPTER MS8  
ANALOGY OF DRUNKARD

Coimbatore

27—9—41

Saturday

5-45 p.m.

to

6-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

K. G. Subramania Ayyar

*MS8·1 Not Shadow upon Shadow*

It is quite true that your response in regard to real knowledge is still uncertain, but I am not pessimistic since in my view any serious emotional effect is not a mere shadow upon shadow. I do not suggest that what you heard this morning is incorrect ; but while unreality added to unreality cannot but accentuate unreality, still if while in ignorance you clutch at the truth, it will have its certain effect on the Inner Mind.

*MS8·2 Origin in Emotion and Translation  
to Reality.*

A drunkard gets so much saturated with drink that at some stage he despises it altogether. His original craving and his

subsequent aversion have their origin in emotion. While both are thus unreal and while his transformation is not based on knowledge, still his Inner Mind gets so much impressed that he is no more capable of resuming his vice. Thus impressions which are based on emotion, if persisted in until the impression is translated towards the reality, then you will readily perceive that such emotional test was necessary for your progress.

*MS8.3 Danger of an Illusion*

I do not regard enthusiasm or excessive interest as drawbacks so long as the enthusiasm is not lost. The danger attending emotional experiences is that the Self regards the excessive attachment to the subject as having brought conviction to the Inner Mind. I am referring only to this morning's message.

*MS8.4 Emotional Reception*

I was afraid that left by itself you might get confused by the tone of stricture apparent in the message. While you are told that you have appreciated the truth contained in our messages to you, you are accused of having received them emotionally and not by your real Self. Where can we draw the

line and how to regulate reception through Self and to prevent the play of emotion which exists when you have no visible or perceptible means of control? It is very simple to those that have crossed the emotions to draw the line. You can tell a drunkard that he should not drink. From your standard it is very simple, since you have crossed that emotion.

*MS8.5 Attendant Danger*

Similarly when I proceed to ask you not to be merely enthusiastic but to listen and take all I say home into your Inner Mind, you are bewildered since the existence of the Inner Mind without the shadow of emotion and cleared of Karma is still unknown to you. Therefore while you continue to receive our messages I do not think I would accuse you. I would, on the other hand, feel very happy at the way you receive and understand us. The danger, however, is only in your leaving this off in the middle.

(We do not propose to do it, Srinivasan.)

In that case the messages would only be an emotional experience for you. The consequence might result in retrogression as stated by uncle\*.

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\* *Vide* Chapter MVR7.

## CHAPTER MS9

### PLANES

Coimbatore

2—2—42

Monday

6-30 a.m.

to

7-35 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

Vivekananda

K. G. Subramania Ayyar

*MS9.1 Viswarupa*

I shall tell you how entirely different is the life here. The basic structure of the Universe you see vanishing into a mere shadow and what has been you, or I, or he, has become coalesced into the Self. Once I had, during my meditation on the Light within me, the strange experience of whatever I saw fast moving into myself. I saw you at the time, but my amazement was that I was unable to distinguish you from that Inner Light on which I was then concentrating. The Absolute becomes the rest of the Universe excluding yourself. Then the Absolute becomes the entire Universe inclusive of yourself. Finally it becomes yourself and nothing else. Your Self appears

to grow out and comprehend the entire Universe. That is how we have here developed. It is not possible to enter the world again because it is myself I see in the world or anywhere. Nothing but a single object, that is, Vasudeva, pervades the Universe.

Do you wish that I should give a message?

T.A. Yes, most certainly.

S. I came just to speak to you and to return.

T.A. It is so long since you came. I should like to know about the various planes beyond the world. Or you may choose anything you like.

*MS9.2 First Plane*

S. The idea of planes is our making. So long as you do not get completely detached you have the Karmic load. The soul on its physical death arranges itself in proportion to the Karmic load. The man with the heaviest Karma, and therefore who has seen very little of Divine Light, finds himself automatically in the first plane.

*MS9.3 Planes—Two to Four*

On undergoing intense suffering there, caused by his utter inability to reach to and

enjoy the cravings to which he had become a slave, he begins to see more of the Divine Light or at least he longs to think and picture a Divinity higher than the worldly forces. That longing makes him a lighter man. He looks and peeps outside his surroundings. He does not like to look into the physical world. This feeling takes him forward into higher planes. Usually a man does not spend much time in the second or third planes.

T.A. What is the difference between the second and the third planes?

S. I am refering to the soul who has left the first plane after suffering. He does not suffer in the second, third or fourth planes.

*MS9.4 Fifth Plane*

But he comes to the fifth. It is here that the cycle begins to wheel him back into the world. Here he gets pleasures and his emotions again make him their prey. He indulges in pleasures and longs for gratification. He then enters the world after providing his Inner Mind with a great initial stress of the emotional cravings. The body he gets is by his automatic powers the one which his impulses have arranged for him.

## CHAPTER MS10

### INNER MIND

Coimbatore

11—5—42

Monday

6-0 a.m.

to

7-30 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

S.R. Ranganathan

Srinivasan

K. G. Subramania Ayyar

The knowledge of the Self (a few minute's interruption—'No') The knowledge of the Self makes you the master of your Inner Mind. Inner Mind is the entity which is real, permanent and not affected by any change. It is immortal, limitless and not controlled by thoughts of a material nature. In other words, it is and cannot be—(a long pause).

T.A. "It is and cannot be", is it correct, Srinivasan?

S. It is not comprehensible by the conscious mind. It is further absolutely non-material.

What is its relation to the conscious mind, the Ego, or the Self or the Divinity is the next question that I will deal with. Yes.

If you call it inner mind, you should disabuse yourself of the impression of any material limitation which is suggested by the word 'inner.' The word was chosen to differentiate the false, outward or waking mind. The Assertive Individuality which is developed in order to become detached from emotions (a few minutes' interval) the Assertive Individuality or the will identifies itself with this Inner Mind and calls itself the Self.

(The sentence was read).

S. Just wait five minutes.

T.A. Srinivasan, we shall stop even now. We shall begin later in some other place.

S. I am not feeling any difficulty. But the message I intended is of some intricacy : and if you so desire we shall have it on Thursday.

T.A. Yes, certainly.

S. I was attempting to tell you what is immortality and what is conveyed by the word 'Universal Consciousness' and, if the Inner Mind was real and imperishable and permanent, what is its relationship with the Universal Consciousness.



The word 'mind' was chosen by us to indicate a consciousness which at different stages (a pause) was presenting different pictures to the Self. What then is this 'Self' and whether this Self is immortal even when it is realised is the question that is presented to us.

(The passage was read).

T.A. Is that correct, Srinivasan?

S. Yes.

T.A. I see you are feeling some difficulty, child. It is not in this way that your previous messages were given. Some of these sentences are not quite clear. Shall we have it some other day?

S. As you like. But, let me request you to think of my question and have it before you in definite or distinct shape so that I may deal with it next time.

(The questions were read)

T.A. All this you want us to think over, Srinivasan?

S. To summarise:

Inner Mind is a reality, imperishable. Divinity is likewise real, imperishable. Both

are non-material, limitless and uncontrolled by human intellect, while Inner Mind is personal and has been identified with the individual. What becomes of the Self when these (no). What becomes of it, i.e., Inner Mind, when the Self is destroyed?

(The passage was read).

T.A. Is it so, Srinivasan?

S. Yes. (A few minutes' pause). We shall meet later. God bless you all.

---

# CHAPTER MS11

## SEARCH FOR GOD

Coimbatore

20—6—42

Saturday

6 p.m.

to

7-35 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. L. Dutt

T. Raghavan

K. G. Subramania Ayyar

### *MS11.1 Introduction*

I am very happy that this time I am able to tell you what is freedom and what is happiness. My messages so far given have not been of any special importance or usefulness in describing the absolute one. There is this only one absolute reality which has drawn us to it. The stage when my individual consciousness by its very presence necessitated Divine has now disappeared, and all that there is, is that infinite Universe which has presented to us gigantic problems and materialistic ideas of time and space. The experience that we have derived by concentrating on a single object has led us

to discover the unreality of the material world. We have told ourselves that the materialistic conception of God led us nowhere.

*MS11·2 Seeking God Outside Oneself*

But how came this gigantic Universe out of that non-materialistic divinity. How then does the Self recognise nothingness or unreality in these vast proportions of matter. This delusion which is consequent on the duality of thought has created in us the mind which could recognise the apparent reality in matter. You call that matter the Universe and you are in it, though distinct from it. The normal individual seeks God outside himself into that Universe. He seeks God outside himself and tries to discover it in some place in that Universe.

*MS11·3 Seeking God Inside Oneself*

Next he acquires greater vision and perceives that every event is caused by some agency not external to the Self and that there is reality only in the Self. The progress of events has proceeded mercilessly and automatically by the law of causation and consequence, the causation being the Self or the Inner Mind, under the clutches of Karma.

When you realise that God or Reality was inside you and not without, you direct your quest inward and try to see and perceive what that great source of world-events is.

*MS11·4 Even That is Fallacious*

You seek out the Divinity in you, but the Self curiously disappears from the field. You are left without it, the object of your quest, since that object is again another—[take that again]. The identification of the individual with the Divine was a fallacy when you had your individual consciousness—in other words you are in no better position when you seek God and your Self in you than when you seek God outside you. Inside or outside when you locate God you are bewildered owing to the persistence of the *you*. As I said when you seek to find this 'you', you are every moment receding unconsciously from this 'you' or your Self.

*MS11·5 Self Must Pass Into Light*

Till that Self passes into the great light which gradually increases, Where was the material Universe? The Universe is—(You have not taken correctly) this material Universe engages your attention, but in ever diminishing scale.

*MS11·6 What Happens to the Material  
Universe?*

Where then does the material Universe disappear and did it merely exist as a creature of thought—to disappear when the thought develops in a particular manner. Where has the matter gone if the Universe is? If I tell you dogmatically without any logic that the Universe is a creature of the individual to exist so long as the Self in you persists, you will ask where has the entire matter vanished and whether the gigantic weight of it could not still be felt, by this Self who has just cast off his individuality. I (call) use the word Self for identification in following up the course of the consciousness which so long has been circumscribed by (the) individuality.

There are two further stages in acquiring Universal Consciousness. Casting off of individuality does not mean that—

\*

\*

\*

I feel that you have little power. I have just entered on the subject. I will take one hour or slightly more.

---

CHAPTER MS12  
UNIVERSAL CONSCIOUSNESS

Coimbatore

22—6—42

Monday

6 a.m.  
to  
7-30 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

*MS12·1 It Vanishes into Unreality*

The attainment of Universal Consciousness has proceeded automatically on the extinction of the individual. Last time I was referring to the magnitude of the material world and said that on the realisation of the Universal Consciousness the material world will vanish into the shadow of unreality.

*MS12·2 Analogy of Prison Walls*

The extinction of individuality has proceeded on the basis that there cannot be two realities and that what was the Self is nothing beyond the representation of the Divinity. The Self who has killed the Assertive Individuality discovers, consequent on the removal

of that barrier, which had by its presence shut out the perception of the Divinity as different from the Self, that he is liberated from a closely guarded prison. This prison had walls of assertive will. These walls were built by the prisoner himself at some anterior stage in his career to shut out an unwanted intruder—namely emotion.

*MS12:3 Prison Walls Functionless*

The intruder having been killed, there is no need for these strong walls, which while they are useless served to keep the prisoner, always a prisoner, besides keeping him in the dark as to why he should be kept so, and what is it that he is guarded against.

*MS12:4 Outside Space or Emotion is  
Non-existent*

The field of his vision at this stage is however not confined to seeing outside himself for light as there is really no external object to which he is attracted. He therefore does not look out of his prison walls into the space beyond which space he has seen (as without any stability) and realised as having no stability. When the prisoner does not care for the space outside or for



being liberated into that space, the walls of the prison stand there uselessly and not serving any purpose. The prisoner who was scrupulously guarded against straying into the space of emotion, has made this prison his home and far from escaping outside, has interested himself in exploring the interior of the prison. .

*MS12·5 The Walls, therefore, Recede*

He has tried to improve his prison and in so doing has gradually extended his prison walls till those walls receded into the shadow beyond. The Self, till those walls receded, had no comprehension of anything besides his Self.

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CHAPTER MS13  
NON-MATERIALISTIC CONCEPTION

Coimbatore

26—6—42

Friday

6-5 p.m.  
to  
7-55 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramanian Ayyar

*On the other side*

Srinivasan

*MS13·1 Transcience of Happiness With  
Material Bonds*

Happiness at seeing an object is the consonance of the mind with that object. It originates when the mind agreeably plays upon an external object. The direction of the mind is external and the existence of an object is a condition for the happiness. As the object is short-lived, so is that happiness. This is the kind of happiness that you experience when meeting me in these sittings. I desire that you should convert this happiness into a deeper experience proceeding from your outer Self into your Inner Mind. I mean that you are happy only so long as I respond and that you feel involuntarily

grieved when I say that I would not appear again.

T.A.: What about it from my standpoint? It is all right from your high place.

S.: I am telling you exactly what you have just asked me. Your object of happiness is transient—that is my individuality.

*MS13.2 Real Happiness*

When that individuality has disappeared into a Freedom where unhappiness is unknown, I suggest to you that you should try to bring your Inner Mind at least in imagination into the happy regions to which I have attained. In such a case I promise to you I myself will be in communion with you. Krishna will describe to you how you could still meet him and me in this manner. You may not get messages but you will have mental experience of such kind that you, if successful in it, will have the taste of real happiness. That is the last assistance that we could give since you have to gather everything else yourself. Only one word. This personal experience is only for you not to Subramanyam who has to gather some amount of detachment from worldly pleasures or sorrows.

To you Subramanyam : You will know more of this after some years. You will have some messages from your father before you could have the experience I speak of.

To T.A. : I deeply urge that you should feel happy at the stage I am reaching to.

T.A. : It is not very easy for me—but I shall try.

S. : Therefore I promise to come again just to prepare you both for a separation from me. But I am very confident that you will be less emotional and more detached when I meet you next.

T.A. : Before you go bless your brother, sisters, mother and the children.

S. : I will come again for the purpose since I will enter dissolution only two months later.

*MS13·3 As the Assertive Individuality*

*, Recedes*

When the Assertive Individuality recedes into the Nothingness as the mist before the Rising Sun, the Light of Knowledge enables the Self to assume the Divine Consciousness through the spreading of Divine Sympathy.

**In this Stage the Individual loses his material Universe and obtains non-materialistic perception. He finds Prakriti to be false. He finds Universe to be a shadow. Krishna will speak of this later\*.**

**Blessings to all.**

\_\_\_\_\_

CHAPTER MS14  
DIVINE SYMPATHY

Coimbatore

19—11—42

Thursday

6-25 p.m.

to

6-50 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

K. G. Subramania Ayyar

Reality is one and indivisible. There are no degrees of reality nor grades. It is the one which pervades what you feel is the Absolute.

T.A. Is it Srinivasan?

A. I am Srinivasan.

There is no relative perception for want of a dual concept. The de-individualised Self who sees double mutually inconsistent and mutually exclusive vision gets as much bewildered as a soul who is immersed in Karma. His quest is to resolve his present dilemma. He is immediately reinforced by one great force, the Divine Sympathy. This force is not an entity but a source of light

which, throwing out its searching beams, discloses to the Self that he is none other than the Universe itself. The dissolution of the Self in the Universal Consciousness is the first and the last work—(stop for a minute). The dissolution of the Self in the Universal Consciousness is not the work of any external agency. It is the play of Divinity over the Self himself.

I must here correct the impression that the Divine Will has been brought into play while the Self has lost himself. The Divine Will is not an entity which the Self has not perceived as within itself—again wait—.

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CHAPTER MS15  
NON-MATERIAL CONCEPT OF GOD

Coimbatore

21—11—42

Saturday

7-5 p.m.

to

8-5 p.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Srinivasan

*MS15·1 Help of Divine Sympathy*

The Divine Will is not an external entity. It is a misnomer since it is none other than the apposition of the idea of the Divinity over (or with) the individual. The Divine Sympathy is the affinity which shows that the individual is to remain co-terminus with the Divinity. It is again the affinity which binds the individual to the external universe. In consequence it shows that the external universe is also a representation of the same entity as the individual. Both mean the same entity, that is the Divinity.



*MS15.2 Universal Consciousness is Short  
of God*

Now I am unable to proceed beyond because I do not yet see nothingness in the universe. According to me the idea of oneness and no plurality and consequently the attainment of the Universal Consciousness still leaves a large burden as the singleness is still incompatible with non-materialistic conception of God. Swamiji and myself are likely to remain with the Universal Consciousness but without reaching to the Absolute Nothingness, which is my idea of God.

*MS15.3 Non-Material Concept of God*

The Universal Consciousness should teach us in our progress that it is non-material, that the universe is unreal and that weight, mass, time, life and even individuality mean nothing at all. This conception is extremely disastrous if published to the world. The danger is not in the statement of the truth but in its effect on little minds. The method by which we perceive the dissolution of materialism in the universe is very simple but it is difficult for those within the Prakriti to understand it.

• *MS15.4 An Illustration*

Take for example a massive chair which you are unable even to move. It is massive only so long as you intend to lift it. Now sit in it. You do not feel the weight. You have now spread your person over the chair and have become co-extensive with it. The effect of your having become one with it is to dissolve the idea of its great massivity; so also when you extend your individuality so as to be co-extensive with the universe, the material conception vanishes and you see only one. Take that illustration again. Just as you felt the great weight of the chair when you treated the chair as distinct from you, so also you will feel the gigantic mass and structure with all its astronomical figures and countless millions of lives if only you treat the universe as different from you. This illustration is only a crude one, but it gives you the idea that two things are essential for relative perception and that a single idea will never land us in a conflict between the individual and the universe.

Now let us stop and wait for Krishna's message.

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# **Division MV**

## **MESSAGES OF SWAMI VIVEKANANDA**

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### **CHAPTER**

- MV1     The Way.**
- MV2     Burden of Karma.**
- MV3     Theory of Transience.**
- MV4     Karma and Delusion.**
- MV5     Karma and Self.**
- MV6     Light of Divinity Eclipsed.**
- MV7     Karma and Prakriti.**
- MV8     Self-Realisation and its Stages.**
- MV9     The Absolute and the Individual.**
- MV10    March to God.**
- MV11    Inter-chapter on Ahimsa.**
- MV12    Inter-chapter on Group Calamities.**
- MV13    The Mystery Set Against Us.**
- MV14    Non-Materialistic Approach.**
- MV15    Prakriti Defined.**
- MV16    Universal Consciousness is not  
          Moksha.**
- MV17    Divine Sympathy.**
- MV18    Divine Sympathy and Universal  
          Consciousness.**



## CHAPTER MV1

### THE WAY

Coimbatore

16—5—40

Thursday

5-55 a.m.

to

7-0 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Bhaskarananda

Srinivasan

Vivekananda

#### *MV1.1 Introduction*

How do I begin and what do you expect me to say? You have my blessings and good wishes for a speedy realization of the Great Light. This Light which lies covered in darkness has to be again discovered by dispelling that darkness. This Light has to wake you to the region of reality from out of the dreamland composed of falsehoods and unrealities.

This Light has to make you the Absolute Being and not as distinct from and apart from that Absolute Being, I shall to-day tell you about.

*MV1·2 World Compared to a Dream*

All the world is properly compared to a dream. The dream which is transient requires transient things to make it up. A spark of reality is sufficient to awaken the dreamer.

Now whose dream is this and how, if it is your dream, do the several others play their several roles consciously into it—and how is it that the dreams of those several other beings are the same and identical with yours?

*MV1·3 Make It a Dream of the Lord*

I intend to begin with this subject since it will be useless to speak of the Absolute when you will irresistibly picture the Lord into the dream and not out of it. But the one sure way to wake up into the Lord's presence is to convert the entire dream into a dream of the Lord—and that is what I strived to do when I was dreaming in the world.

---

## CHAPTER MV2

### BURDEN OF KARMA

Coimbatore

1—7—40

Monday

5-35 a.m.

to

7-25 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Vivekananda

K. G. Subramania Ayyar

#### *MV2.1 Need for Detachment*

A. The need for detachment has two very important reasons.

One is that your individuality should get less pronounced as your detachment gets increasing hold on your Inner Mind. Secondly you should be enabled to overthrow the burden of Karma. Detachment from impulses is the only one way by which you have to seek liberation from Karmic force.

#### *MV2.2 Karma and Emotions*

There is no Karma without impulses, good or bad. What makes us do this or that action is generally one form of the various



emotions which originate through the action of the forces of the Prakriti.

*MV2.3 An Illustration*

To explain I will take an illustration.

Take for instance an object—a flower or something lovely. Initially there is absolutely no connection between such object and the individual. He is indifferent to everything that he is not interested in, until his mind begins to dwell on that object. He calls that object sweet or lovely—not because that object has anything Divine or intrinsically worthy of our regard—but for the simple reason that the individual has brought out his emotion called love to play on the object.

*MV2.4 Origin of Emotions*

The origin of this emotion is due to those forces which connect the objects to our senses. These forces are generated in the Prakriti to attract and goad the individual in never-ending bonds of Karma. When this desire originates it brings into play the several other emotions. You do not need to be told that love begets jealousy or hatred or that anger is the result of your uncontrolled passion.

. *MV2·5 Karmic Spectacles*

All these various kinds of emotions cast a large deceptive cloud in the man's mental perspective. What one sees in his mental eye at a particular time is the distorted and confused view that is presented to him when he sees through his Karmic spectacles. Seen through that, he obtains further opportunities of Prakriti influence, and he gets more and more involved and confused in never-ending misery.

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*MV2·6 Analogy of Tangled Thread*

Once I used to take an illustration from a mass of tangled thread. That may be taken to represent our life. Our purpose is to disentangle this thread. One method of disentangling is to go by the easy way. That is without trying to find out what caused this tangle and by attempting to extricate one knot and causing ten. Thus fares the soul betrayed by Karma.

The proper method is to get out of this tangled mass and seek to find what caused all the confusion. While you try to remove one knot you do not sit on it and cause further knots by your pressure. As you untie the tangle, the confusion gets less and

less till you straighten the thread. But if I tell you that the thread itself is unreal, you will not believe until you come to that stage when you see the thread straightened out and vanishing before your eyes, in the glory of the vision of our Lord Sri Krishna.

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## CHAPTER MV3 THEORY OF TRANSIENCE

Coimbatore

25-8-40

Sunday

6-0 a.m.

to

7-0 a.m.

PRESENT :

*On this side*

*On the other side*

Dredge

T. Anantachari

An Englishman

K. G. Subramania Ayyar

Srinivasan (Late)

Vivekananda

### *MV3.1 World Lives on Change*

I was telling you the other day of the unreality of the world and of the need for detachment. This world and all lives constituting the world have all the elements of transience as their basic life force. We breathe the air of change, drink change and eat change and live on change.

I said that this world will not have life unless ever-changing in its minutest particulars. I wish to impress this aspect before I relate to you how to acquire everlasting unchanging life.

### *MV3.2 No-Change Would be Disaster to Life*

Suppose the condition in which you are just now were to continue unchanged even

for a day. The result would be disaster to life. What you are this second should be different next second if your life should be maintained. The earth has to revolve round its axis to produce this changing season, round the suns and stars to produce heat and energies.

*MV3·3 Syllabus of the Messages*

I shall say what I wished to say in detail next time—but I shall now tell you a brief outline of the subjects.

First I will deal with the theory of transience.

Next I will tell you of the mental development required to resist the craving for a change.

Then I will tell you of stable knowledge and how to acquire it.

Then again I will speak to you of cultivating interest in that stable knowledge.

These various subjects will be quite new—and some of my disciples from here will also attend.

God bless you all to give Light.

---

CHAPTER MV4  
KARMA AND DELUSION

Coimbatore

7-10-40

Monday

6-0 a.m.  
to  
8-30 a.m.

PRESENT :

*On this side*

T. Ananthachari  
K. G. Subramania Iyer

*On the other side*

T. Rajagopalachari  
Motilal  
V. Raghavachari  
Vivekananda

*MV4.1 Theory of Transience (contd.)*

I was telling you the other day that physical life would depend upon change for existence. I need not pursue it since I can leave it to your imagination to supply illustrations. One small illustration I shall, however, give. Suppose the time stops for one day—I mean at 12 to-day the sun and the earth stop revolving. What happens to us—Not to us here but to the physical life? The life will collapse and become unequal to the stability to which it cannot adjust. I see you are unable to picture the probable result of my . . . . (Here there was a pause) . . . . I could not tell you . . . .

(Pause again). My purpose in telling you of the transient nature of the life under the Prakriti is to explain how such life cannot exist along with the unchanging reality.

*MV4·2 Karma Defined*

The life within Prakriti is made up mostly of emotions which obtain hold on the unresisting Self. The result of that hold is what we call destiny. Whatever we do through emotions, whatever we think through emotions is never lost, but every small feeling is imprinted on your Inner Mind. So long as your Inner Mind is helplessly swayed by emotions these forces which are imprinted therein, return in their rebound, mercilessly against the Self which is now as helpless as it was when it allowed these emotions to affect it. The action in the rebound which the Self still under the sway of emotions is unable to prevent is called Karma or Destiny.

*MV4·3 Specificity of Karma*

It is co-extensive with the emotions and dies with the emotions. It is purely individualistic and has no relation to the external world. *My* emotions produce, build or destroy *my* destiny and they can never

influence or improve *your* Karma or bring *you* Salvation. I can assist only in telling you how best you can minimize the play of emotions and the consequent enhancement of the load of Karma—because you are already groaning under such a load that you should at first avoid increasing it—before you try to reduce it.

*MV4.4 Clouds on the Path to God*

Therefore when I cannot influence your destiny, I can be of no use to you except to the extent of asking you to throw down this load in the manner in which we have done it. While you should do this yourself, our only qualification to guide you is our conviction and realization that these emotions are unreal, transient, and are clouds on the God's path. I ask you to think seriously at your leisure over the effect of emotions in this light—assuming that every action is the result of some kind of emotion or other.

*MV4.5 An Illustration*

Take for instance a person who stabs another in anger—or I will say heat of the moment. Two results follow. One is the automatic effect on Karma. This effect will be the same whether the man is killed



actually or not so long as the intention to kill is there. But look at the other effect. This emotion has made the Self blind to his reason and has goaded him to do what his reason should have prevented. The next moment when his reason has returned, he sees his mistake and repents.

This illustration, if extended, will tell us why we are unable to realize God. If one small emotion such as anger will throw a veil on your correct perspective and mislead you, how much more would the several thousands of emotions of which we are made, do to cast a barrier on the path of Real Knowledge.

### *MV4.3 Summary*

Now to summarize

- (1) I cannot help except to teach.  
Your salvation is your making  
and not our gift.
- (2) You cannot attain it without detachment from emotions.
- (3) Emotions work on your Self disastrously.

First they act on your Inner Mind and possess it in the form of Karma. The Inner

Mind thus possessed reacts against the Self—thus endlessly.

*MV4.7 Slay the Emotions*

I shall conclude.

The second effect is the delusion created in the Self. Therefore while the Prakriti derives existence from the emotion and the delusion created by it, you have to slay this emotion to get rid of your Karma and delusion in order that you may see what is already in you—the Divinity in you. Consequent on your self-realization the Prakriti will disappear since the bricks which have built that structure, namely delusion and emotions, have vanished. I shall deal with Prakriti and its relation to the Self and his Karma next time.

---



individual, which we began to call destiny as if it had been created by a superhuman power beyond the Self.

*MV5.2 Genesis of Conscious Mind*

When this Karma overshadowed the Inner Mind there arose a section of it—no—there arose a new understanding which could not comprehend the Reality within. Nor was this Karma a tangible object; it served merely to keep the sum total of the soul's immersions in emotional ventures. The Self who has the physical medium of understanding in the brain invented a false entity called the Conscious Mind. This Conscious Mind has none of the advantages of the Inner Mind; it merely served to take in fresh influences and to increase the Karmic load. When the soul casts off its physical or emotional coats, this conscious or pseudo-mind also perishes, so that we never could remember what we were in our prior lives.

*MV5.3 Disuse of Conscious Mind*

Influence of this Conscious Mind over Karma is the first step for the Soul's enfranchisement. Here I would pause to explain what is the relative—just wait—pause merely to remind you that the appre-

ciation of questions relating to an unknown subject is through materials themselves false and unreal and have no relation to the real subject. The first process is the elimination of these false—no—the elimination, or better, destruction of these influences which cloud the understanding. These influences are the emotions. As you conquer these emotions you irresistibly proceed to convert into your conscious field regions of real mental vision till now unknown and unknowable to your shaded understanding. The so-called Conscious Mind which had relation to the physical or emotional bodies falls into disuse before this Light.

*MV5.4 Destruction of Karma*

At this stage, when he obtains control over his Inner Mind or his Self, the prior occupant of it, that is, Karma is destroyed. Stock is, however, taken of the resulting rights and obligations which the Self proceeds to deal with himself. He unhesitatingly renounces all rights since he has no desires; all that is left will be his duties which he strenuously resolves to carry out. During this period he acquires fresh experience in Divine Knowledge. As these obligations are carried out selflessly

the consciousness of individuality wears off from sheer necessity.

*MV5.5 Self-realisation and Liberation*

We call this stage, when the soul has destroyed Karma, the stage of Self-realization. We call the stage, when the Self is extinguished, the stage of liberation or Moksha.

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CHAPTER MV6  
LIGHT OF DIVINITY ECLIPSED

Coimbatore

28—1—41

Tuesday

6-25 a.m.

to

7-45 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

A new spirit

N. Ramaswamy

Vivekananda

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

Lead, kindly Light, along the path of  
darkness and show us Thy real Self.

*MV6.1 Inner Mind and Fate*

Now let us try to find what follows from the conception of the Divinity in ourselves. That the Divinity is non-material, super-normal, super-pervading and beyond the human mental powers, we have known. There cannot be any definite duplication in His systems of control. The course of Nature works out Destiny. It, however, derives its motive power from the Inner Mind of the individual. The play of the

Inner Mind, while it is against the fond hopes of the individual, is what we call Fate.

Thus, when a man dies he has brought it about even against his volition. No one is, however, really responsible for the event except his Inner Mind which has acted in accordance with the resultant energy accumulated and stored by the Self himself. This fund of unwanted motive power has to be expended whether or not the individual likes it. Similar motive power also of unexpected consequences creates and induces very agreeable and pleasant good luck which the Self receives as his own.

#### *MV6.2 Karmic Load and Emotion*

Both the kinds of reaction against the Self have resulted from the acquisition of Karmic forces and the consequent diminution of the availability of the Divine element from within. To the extent of the submission of the Conscious Self to the influence of emotions the Karmic load increases, and to the extent of such increase the light of the Divinity is correspondingly eclipsed. Whether good or bad, the emotion to which a Conscious Self submits



himself prevents to his own detriment the acquisition of the treasure which is his own.

*MV6·3 Even Bhakti may be Obstruction*

You cannot justify to yourself that your affection for your child is a good feeling, nor even the apparently unquestionable emotion with which you are overpowered when you sometimes pray to God. Such Bhakti, when not in the control of the intellect or the Self, is a mere play of the etheric body and has no real relation to the object on which the emotion has expended itself. Thus, while so many pray to God emotionally and with outward exhibitions of religious fervour, they deny to themselves the company of the very object which they are supposed to be after. They have built a stone-wall of emotion with which they shut out God from their easy access. My conception of temple is one where disciples are trained not to perpetuate their ignorance but where they are trained in trying to remove and demolish this stone-wall of ignorance with which they exclude God.

*MV6·4 Obstacle to Inner Mind*

I started with the idea of telling you about the powers of the Inner Mind, but I

have so far dealt only with the obstacles to its proper functions. I shall continue next time.

Blessings to all.

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## CHAPTER MV7

### KARMA AND PRAKRITI

Madras

2—2—41

Sunday

6-30 a.m.  
to  
8-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

T. Raghavan

Srinivasan

K. G. Subramania Ayyar

Vivekananda

#### *MV7.1 Initiation of Karma*

The choice of life in the world is not dictated by any external agency. It is decided on by the Inner Mind under the control of Karma. Emotion is the consequence of temptation. Temptation is a creature of the forces of Prakirti. The effect of emotion is impressed in the corresponding control and bondage over the Self, which we call Karma.

#### *MV7.2 Karma is Personal*

After the causation of Karmic load the emotion dies as far as the individual is concerned. The death of emotion does not mean the death of Karma. Karma is killed only by the conquest of Self. While the

emotions have brought on the load of Karma, the Inner Mind which is the only reality carries with it the resulting Karmic control over it. In that state of warped and possessed condition it has no independent action except the course of destiny as dictated by the Karmic force. In that state the choice of life is automatic : the Soul could take only such life as its Karma has made. I would say that the life of the Soul in the world is also decided by initial Karmic force.

Now, I shall have to tell you that the same facts should be viewed on another stand point. You have now judged it from the individual standard.

*MV7.3 God and Human Race*

The human life was the merest effect of certain conditions which were favourable for the generation and continued perpetuation of that life. If those conditions cease the life also will disappear. The human life has no means to control those conditions. From the Creator's standard it is immaterial if this or that life is existing in the world so long as a human life is there. Judging from His view only considerations of the possibility of animal or human race will have any bearing on the question. What is the

relation between this Creator's standard and the Karma of the individual who comes within the creation is the next question that arises ?

*MV7.4 Prakriti is Non-personal*

This is the prelude to the subject of the Prakriti and Karma. I once said I would begin this subject but it was never begun.

There is such a wide gulf between Prakriti and Karma as I have just said. Prakriti is non-personal and does not depend on individual action. It will continue to exist so long as persons with Karma come under its influence. It will exist only for them and to keep them there through temptation furnished by it. It causes to be manufactured bonds with which the individual is tied down to it. These bonds are the bonds called Karma. Thus Karma is absolutely personal and the direct consequence and resulting product of the inter-action between Prakriti and the Self.

I shall deal with the two different standpoints in coming to a judgment on the delusion provided by each over the Reality next time.

Blessings to all.

CHAPTER MV8  
SELF-REALISATION AND ITS STAGES

Madras

24—2—41

Monday

6-25 a.m.

to

8-0 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Ganapathy Sastri

S. R. Ranganathan

V. Krishnaswami Ayyar

K. G. Subramania Ayyar

T. Rajagopalachari

Dr. Rangachari

Somasundara

Srinivasan

Vivekananda

*MV8.1 Conscious Mind and its work*

A man acting or thinking under emotion has prevented the play of his Inner Mind. The thought or action proceeds from his outer conscious Self which has no relation to the Real Self. Such judgment proceeding from the False Self or the Conscious Mind has no effect in directing events but the effect is otherwise. It contributes to the accumulation of Karmic load which acts against the Self, and from the Self against the Universe.

*MV8·2 When Inner Mind comes to Conscious Condition*

The Inner Mind sometimes is in consonance with the Conscious Mind and in that unison it causes events anticipated by the Self; in all other cases the events happen in spite of the wishes of the Self—which we call Destiny. Whenever the Inner Mind, which is always bright and clear, being unaffected by any physical or emotional causations, comes forward to the outward fringe of conscious condition, the Self, for the time, becomes incapable of coming under the influence of his Karma. So also in that condition he does not add to his Karma even though his acts or thoughts, if under emotions, would have landed him in deep Karmic pit. To put it very crudely, even if the Self under such a state kills his father he suffers no consequence.

*MV8·3 Self-realisation and its Stages*

This condition, when the Conscious and the Inner Minds are in unison, is the state of Self-Realization. Briefly I shall repeat the stages which qualify the Self to this condition before I proceed further.

*MV8·31 Freedom from Emotion*

The first requirement is freedom from emotion and the mental condition requisite to resist temptations furnished by Prakriti. Karma is the effect of such submission to temptation.

*MV8·32 Submission to Karma with Detachment*

Next, therefore, you should learn to submit to the reaction of past Karma on you with detachment. That is, you should learn and obtain light from Karmic experience and not make any further inroads in deeper Karma.

*MV8·33 Concentration of Conscious Mind*

The third requirement is the passive condition. In this state you will be easily enabled to keep your mind—I mean Conscious Mind—on a single object. Having become free from desires or feelings which warp your judgment and keep it always in a state of incessant motion, the Inner Mind comes into play unconsciously and mixes with the Conscious Self. We take several years after attaining to the stage of detachment before we are able to be conscious of our Inner Minds.



*MV8·34 When the Inner Mind Becomes  
Conscious Mind*

If in this stage the Self has physical body he can affect world events by mere thought but he will not do so or work miraculous phenomena for want of the propelling desire so to do. His physical body will be discarded at will but his individuality as distinct from the universal power will remain. This is the beginning of the stage of Nirvana.

*MV8·35 Absolute knowledge of Inner Mind*

Just a word more before I proceed further. You may not be able to realise the difference between the three stages—first the state of detachment, second the state of conscious perception of the Inner Mind and thirdly the state of absolute knowledge of the Inner Mind. By ‘you’ I mean you all sitting; not those in the Beyond who are already in the various states.

*MV8·4 Recapitulation*

By concentration the Soul passes from the first stage to the second; becoming conscious of his Self he passes from the second to the third through experience, study and exercises into Sweet Oblivion.

This last is not easily explained but I can only crudely explain by saying that it is a course by which you learn to kill the ego in order to perceive the Self which is *not* the ego. At this stage the ego, though absolutely detached, becomes a drag and a barrier to intrinsic vision of the Inner Self. This final process of Self-Realization is achieved through mental exercises where the ego is destroyed through absolute disuse or Sweet Oblivion as we call it.

I shall speak of the next stage next time.

---

# CHAPTER MV9 THE ABSOLUTE AND THE INDIVIDUAL

Madras

19—6—41

Thursday

6-0 a.m.

to

7-35 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Srinivasan

Vivekananda

*MV9.1 Self itself an Obstruction*

I intend to speak on the correct and false perspective of the Divinity. It is intended to demonstrate the lack of proper vision, and the lack of direction in the act of visualizing God. This subject was considered important by those in the 7th from the practical point of view. Mere understanding of the Self, or in other words, the Conscious control of the Inner Mind, does not lead the Self forward, because of the Assertion of Individuality. Realizing this, very earnest Souls begin to convert the Self straightaway to God himself. In so attempting they have failed altogether because, the Self in them, who is not dead, militates against this course. The proper

course for these unfortunate persons is to know the difference between the Absolute and the Individual.

Now let me explain, for this would serve as an introduction to the difficult subject which I have been asked to speak about.

T. A. By the Souls there, Swamiji?

S. V. Yes.

*MV9.2 Recapitulation*

When the Inner Mind is under the control of Karma, it lacks the true perception of the Self himself. We have asked you not to trouble about the Divinity or about its relation to the Self or to the Prakriti but to assert your individuality to stamp out the emotion in you and to substitute in its place sympathy and devotion to Duty. We promised that on your attainment of this detachment, you would be enabled to concentrate on one single object. You were also told that your Conscious Mind which has interpreted its perceptions under the Karmic influence will collapse altogether into the New Vision of the Self Himself. While the defect was in the vision of the undetached Self, we warned you not to import this defect into the field and to blame

the object with that defect. We further warned you that your attempt to stem the tide of events and to obtain a free hold for yourself was bound to fail without control over your Inner Mind, since it was this that generated the events against you.

*MV9.3 Self is Inner Mind*

After the attainment of the freedom from emotions, the influence of Karma became nil, as soon as the Self saw that the Inner Mind was the Self himself. When he realised that the agency which acted against him was under his own control, the individual lost sight of many experiences, which had made him totally blind.

*MV9.4 Self vs. Divinity*

At this stage he finds before him two very inconsistent entities. They, he knows, cannot be together. Having learnt to fix his mind on a single object, the assertion of Self and the idea of Divinity appear before him as the greatest barrier to further progress.

*MV9.5 Self itself a False Entity*

It is not easy for the Self at this stage to leave himself and judge from without and come to the conclusion that the Self was so long a false entity.

## CHAPTER MV10 MARCH TO GOD

Coimbatore

23—11—41

Sunday

8-5 a.m.

to

9-30 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Vivekananda

### *MV10.1 A Parable*

Imagine that you are resting in your bed in slumber. Some ruffians or robbers without your knowing it carry you with the bed and leave you in a wilderness. They have also tied your eyes with some cloth. What do you do? One of many courses are open to you. You may lie down doing nothing. You may open your eyes, get bewildered, go about seeking some temporary solace. You may start your enquiries in trying to reach home. But instead of asking those who know you, you might be misled by ignorant persons and miss and stray far and far away from your proper destination; or you might keep cool, think,

see, perceive where you are from an intelligent study of your present environments. You will remove the bonds that tied your eyes and vision by your own effort and thus see clearly (full stop). You may then, if in doubt, seek guidance from those who know to reach your destination. You, who can see without being hampered by any excitement, can judge whether the guide knows better than you do. You make progress forward and forward without looking back or side-tracked by very tempting objects of amusements which lie on your path. Your object being to reach to the place from which you were led astray you are not affected by or satisfied with anything short of the real goal. Any temptation, however attractive and pleasant, he knows will be transitory and will goad him away and blind him from the real goal.

*MV10:2 Desire, the Robber*

Now the position of the Self at a given point of time is exactly what the man in the wilderness finds himself in. You have not been carried away to this wilderness of life by a strange robber external to you or unknown to you. You let in the robber called desire and subjected your yielding

individuality to his authoritative influence. He felt bold to call in to his aid his friends called hatred, envy, passion and love . . . (No. For 'love' write 'dotage'). They together acting in concert led you on and on your unresisting self. You would have continued endlessly in this aimless drift had it not been for the torture inflicted on you by these very robbers.

*MV10.3 Vanishing of Robbers*

Your Self, unresisting so long, becomes unable to bear the endless crimes committed against it, begins to see light and the need to kill these robbers without a trace of their existence. The bonds that gagged the eyes fall off and to all outward appearance the robbers are not seen.

*MV10.4 Yearning of the Soul*

At this stage the Soul is thirsting to know wherefrom it came and knowing it had come from its Palace of Sri Krishna yearns to return by the shortest, quickest and surest route. The soul being still in doubt as to the route, might ask those who had gone by the route and who are there for help.



*MV10·5 True and False Guides*

In so meeting the real guides he may chance to meet a relation of the old robbers. He might take him away back to the wilderness by tempting and cajoling the Self into thinking that therein lies happiness. He may point a smooth, very attractive path, and volunteer to carry the Self off its legs, while the real guide speaks nothing but simply points his fingers at the rugged rocks just diametrically opposite.

*MV10·6 The Right Choice*

The Self who has trodden on the smooth pavement just to find hellish suffering at the other end refuses to look at the side but signifies to the real guide his stubborn determination to regain his lost native land. At that moment the rocks, the rugged path and all that was there vanish in thin air, while the Self finds his feet in the outside of his Lord's Palace.

*MV10·7 The Last Obstacle*

[The key for the outer door, however, is missing\*.] The key for the outer door is at

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\* In a talk given on 12—1—42, T. Rajagopalachari said, "In the last message of Swamiji a mistake has occurred which he has asked us to correct. Take that and read the concluding portion—Instead of 'The key for the outer door, however, is missing', read 'The key for the outer door is at hand and in his pocket. It is, however, the key with which the Self has locked himself but of his Lord's presence. A whisper . . .'"

hand and in his pocket. It is however the key with which the Self has locked himself out of his Lord's presence. A whisper into his ears shows that the Self has to discard the key in his possession since the—No—the Self cannot without discarding the key called the individuality enter the gates of God. The gates are there bound and secured against those that have come with this key. Relinquish and destroy this key and the gates vanish.

*MV10·8 With God Atlast*

You are before a Great Void where sorrow or suffering is unknown. In perennial bliss you are with Lord Krishna.

Blessings for all.

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CHAPTER MV11  
INTER-CHAPTER ON AHIMSA

Coimbatore

28—1—42

Wednesday

6-15 a.m.

to

9-15 a.m.

PRESENT :

*On this side*

T. Anantachari

G. Dutt

K. G. Subramania Ayyar

Ramanatha Ayyar

N. Ramaswami

*On the other side*

Srinivasan

Vivekananda

*MV11.1 Nation and Law of Karma*

**Blessings to all.**

Individual habits or lust plots the certain destruction through his own agency, Karma. Collectively a nation suffers through one man's greed though apparently each individual is not responsible for the quantum of the retributive energy that is used against him. Why and how would this happen and is this an exception to the law of Karma?

I have not commenced the subject intended for to-day since Dr. has not come

as arranged. This is only for you on the physical plane.

*MV11.2 Karma Instead of Inner Mind*

You have been told that the Inner Mind is the only reality which could direct events, however gigantic they may be. You have forgotten its existence and have employed another agent to direct and cause your world events. You create this agent and clothe him with authority and power only through your frequent submissions to the forces of Prakriti. These forces, which are merely attractions, are made to cross your everyday life and your submissions thereto as measured by your own emotions is the exact amount of Karma that accumulates against you. Your Karma is the exact measure of your greed or hate or any other emotion.

*MV11.3 Emotion Necessary to Create Karma*

It is again the law of the Universe that you cannot live and let live at all. If you live, you cause the destruction of several lives but such destruction being your sheer necessity has no retributive hold against you being thoroughly divorced of its association with your emotions. A tiger killing the lamb for food has no retributive consequ-

ence, but where it is directed through grabbing food which is unwanted will lead to Karma. You add to Karma only through your mental condition. Your mind, which is always restless, wanders here and there by the forces of your own emotions. Where your mind rests on an object and is attracted by it, the desire to grab it arises, which, if realised, will cause, emotionally at any rate, a feeling of loss to the erstwhile owner of that object. Pursued to its logical sequence any immersion in greed or lust causes and generates a feeling of your having encroached into the rights of other beings. Stated bluntly, your avarice cannot be achieved without destruction to others and that destruction will in its turn play upon your own Karma against you.

*MV11.4 Nation's Greed and Onslaught of  
Karma*

A nation of men might have continuously preyed upon you and the retribution in the form of war or pestilence may visit the nation as a whole.—Just wait—You may wonder why the nemesis should overtake all, when many of them are good. Karma is an automatic machine which does not know good from bad. It measures individually

the quantity of the Self's inroad upon the rights of others as envisaged, no doubt, by the emotional repercussions of those others. It is these repercussions that add to one's Karma and from the extent of potential energy that is let lose against the Self himself. When a body of men sitting in a place have the same amount of Karma we see them destroyed by a stroke of lightning or earthquake or some such accident. The accident, whatever it is, is the work of Karma, worked and generated by Karma in its automatic machine-like action. There is nothing else in that accident. Similarly when the Universe is full of emotions in the form of greed or lust one conquering nation cannot but face the onslaught of Karma.

*MV11.5 Breaking Point of Karmic Load  
and War*

To-day Napoleon might win wars and annex territory but he cannot prevent by any of his powers the play of the automatic machine against himself and against those of his people who have intentionally or otherwise had the use of his unlawful gains. The extent of the Karma of the conquering nation is the quantum of suffering caused to the vanquished and the amount of hate and

passion generated in consequence. When your so-called peace is declared you start to gain momentum for another major conflagration. The winner continuously eats what is due to the vanquished. The inexorable law works on, the load of Karma through its continuing and progressive reinforcements attains to its breaking point and then a war starts—not till then. The gains of science which the oppressor has obtained through the labours and capital of the subject-nation are seen destroyed before our eyes through that mighty Karmic force. You see gigantic structures being powdered to dust by that self-same science which taught man to build them. You see large massacres of men, women and children of the conquering nation, apparently innocent, but steadily and surely working the wheel of fate and driving that great wheel through their own accumulated Karmic energy.

*MV11:6 Why Many in a Nation Suffer*

Every man, woman or child who have eaten or drunk the gains of victory is thus visited by those very unlawful gains in this manner. You see the tender babies that were born at the close of the last war being mercilessly thrown to the cannon fire. You

see that the self-same science which in peace had contributed to the construction of the country's machinery and structures employing itself to the destruction thereof. These gains and the conqueror alike will be destroyed.

*MV11·7 Ahimsa is not Non-Violence*

Now, why am I dealing with this, a purely worldly subject, at this great length? The reason is that several amongst us to some extent have not understood what is "Ahimsa". "Ahimsa" as correctly understood does not mean 'Non-violence'.

*MV11·8 Himsa is Mainly Spiritual Harm*

"Himsa" is doing harm to others. It is not merely physical harm which you see by your eyes. It is mainly the spiriual harm by which we set the Karmic wheel in action. A victorious nation should by "Ahimsa" prevent the play of emotion against himself. An oppressed nation by "Ahimsa" should prevent the play of hatred against the victor.

*MV11·9 Ahimsa and Some of its Paradoxical Forms*

"Ahimsa" is not looking on when a ruffian attacks you. You will do a greater harm by looking on and by suffering, to that



ruffian than if you had without reserve and selflessly defended yourself. If you kill a man in defence of your country or your home and if you had not been moved by any element of emotion, then that killing is "Ahimsa". If you had the duty to kill, "Ahimsa" dictates you should kill and not be a coward. Let us look at it from its literal meaning. If you had not killed him or defended yourself, the consequence will be "Himsa" to you or to that which you sought to defend. If you had not killed him what happens to him? He, by his action which he—just wait—If he had been allowed to do the havoc he would have caused such great suffering as would have landed him in much deeper Karmic burden.

*MV11.10 Himsa and Its Essence*

The mere killing in the perspective from outside your physical plane is really no "Himsa". Couple your thought or action with desire or hate, you do "Himsa".

*MV11.11 Ahimsa and Its Essence*

"Ahimsa" consists in doing and thinking without desire and without consequently doing harm to others or without encroaching upon the spheres of the others.

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CHAPTER MV12  
INTER-CHAPTER ON GROUP  
CALAMITIES

Coimbatore

29—1—42

Thursday

6-50 a.m.  
to  
8-15 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Rama Rao

Vivekananda

*MV12·1 Collective Effect*

Individual Karma is one thing and the collective effect on a group of men is another. The collective effect is a mere accident arranged by the automatic adjustment by the law of Nature. Just as objects of the same mass—wait—

By Nature's arrangement the accidental grouping of men to suffer the same disaster is stipulated and brought about.

*MV12·2 Individual's Share*

While the individual Karma is the only basic criterion, the different persons exposed to the same disaster obtain their shares in

the burden as meted out by the then sum-total of their respective destinies. One man may escape unhurt because he might have equalized bad consequences with some good deeds or intentions, or his Karma might not be the same as those of others. This is the explanation of "miraculous" escapes of one or two out of many exposed to a common danger. By the same reasoning you are able to perceive how a few escape with minor injuries and how different individuals get varying kinds of suffering. The Karma of the individual is the only potential force which gets for that particular individual his specified share.

Now let us again refresh ourselves and see what caused that disaster. It is the collective effect of the Karma. . . . .

*MV12.3 Individual Karma Reaching Beyond  
Limit*

The event is the resulting effect of the total Karma; but the individual's share in the cause and in its effect on him is the same. There is in all this nothing but the mere Karmic effect of the Self. The disasters, such as war or earthquakes where several thousands of men perish, are caused

by the mere chance of the individual Karma of those reaching beyond a particular limit when the balance is upset and the war or other event is brought about.

*MV12·4 Humanity the Only Nation as the Ideal*

I have only to say how 'Ahimsa' is a safeguard against such national calamities and how you should pool all available resources of the country to make up for an international existence where the word politics should become obsolete; where social differences and communal classifications are abolished and where the only nation is the Humanity. This must be the ideal to which all great men should work up.

*MV12·5 Stir Caused in the Lower Planes  
by the War*

The great stir which this war has caused in the first few planes and the incessant longings of those to strike back at his adversary and the extent of the mental deterioration it has caused without any slightest regard for the Divinity or Its might has impelled me to speak about this.

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CHAPTER MV13  
THE MYSTERY SET AGAINST US

Coimbatore

1—2—42

Sunday

6-25 a.m.

to

7-5 a.m.

and

3 p.m.

to

4 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Vivekananda

N. Ramaswami

K. G. Subramania Ayyar

*MV13·1 Warring Individuals*

Blessings to you all.

Let us pray that God should give us  
Light.

Now we shall deal with the method by which we should proceed to unravel the mystery which has been so artfully set against us. The mystery, we have been told, is our own creation and that every act or occurrence has had its initial motive power in our own Karmic force. In the result what we have got is a countless number of individual minds arrogating to each its exclusive right to exist unhampered by any

interference from other individual entities. Each individual Self in this mysterious Universe is so constituted that it cannot live unhampered by others and that its very existence is the outcome of association and its very existence in everyday life (I am sorry I am finding little power.) is dependent upon the destruction of the rights to exist of other beings in the Universe.

*MV13 2 The Mystery-Man*

The mystery-man whom we seek to find eludes and evades our most searching trails and keeps us always engaged in wrong and absolutely fruitless investigations. He provides the individual, who has the arrogance of the ego in him, the desire to possessions not his own and to yearn for his pleasure the objects which directly create suffering in others. The course of events and the shape of events are found by us to be no more than the mere cause and effect of our actions and the Divine appears to have no hand or influence to have it or to will it otherwise. The human mind which is created out of the . . .

(You may try to sit at three to-day. I do not expect to finish my message when your power is so weak.)

*MV13.3 The Thief and the Desires*

The very structure of life being dependent on destruction of life, the mystery-man attempts to add to and confuse the Self with new and strange entities. These strange entities are unreal and invented by the Self in absolute disregard and ignorance of their unstable existence. The purpose of these stranger elements which act in closest collaboration with the Self is to persuade the Self into thinking that here is reality and there is no God greater than the Self's desires. In league with the thief, who is bent on stealing your Inner Mind, these forces foster your unresisting Self into abject submission to the influence of the thief. The thief who gains progressively increasing control over the Self begins to kick back when his strength is so much in excess of the Self's resisting power. This resisting power is gained more and more if the kicks of the thief are becoming increasingly violent.

*MV13.4 Over-riding Karma*

You may now see what I am attempting to tell you. I wish to explain the realization of the Self and its relation to the annihilation of the individuality. In so doing I have to

explain that the Karma of the Self can be killed at a given time and that it is not always correct to say that the Karma cannot be over-ridden by any amount of present acts. Any amount of good actions may not extricate you from Karma. The Karma is there in full quantity, but you have in you power to reduce its effects on you to nothing. You must be clear that in this statement I am not stating that the Self can get rid of Karma, but in relation to the knowledge which the Self has attained he has the total indifference to any effects of the Karmic force which in his undeveloped condition he would have faced with terror and grief.

*MV13.5 An Illustration*

If you wish to strike terror on another, you must have the other man before you when you perform your act. If by the time you come to the climax you find that the one whom you intended to frighten is absent, but in his place you find another who has entirely seen through your deception or trick, all that you have done has been done for no purpose. From that new man's standpoint you are a cheat and your act has been totally false.

(I do not find much power. I shall continue later.)



CHAPTER MV14  
NON-MATERIALISTIC APPROACH

Colmbatore

4—5—42

Monday

6-15 a.m.  
to  
8 a.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthaachari

A new spirit

S. R. Ranganathan

Srinivasan

K. G. Subramania Ayyar

Vivekananda

*MV14.1 Hindrance due to Conscious Mind  
and Emotion*

Your conscious or waking mind with which you seek to unravel the mystery of creation furnishes you all obstacles to any proper perspective. It is therefore necessary for those still in the influence of the Prakriti to keep the waking mind in such a control and under such limited and restricted (just wait) under such restricted—No).

Q. Is it Swamiji that has come.

A. Yes.

Under such control and under such restriction that the non-materialistic approach to the problem will not be

hampered. (Yes.) I have so far been dealing with the emotions and have been insisting that detachment from them in the absolute sense was a prerequisite for the non-materialistic understanding of God.

*MV14·2 Idea of External God*

You have all reached the stage when the idea of an external god is ridiculous ; firstly because the very word 'external' imports a materialistic mentality ; and secondly it negatives the conception of the great light as being in ourselves and still for those who have no perception beyond that dictated by the physical or the emotional influences, it becomes essential to picture God in such a manner that such men will be persuaded to believe in His existence.

*MV14·3 Atheism Sets In*

All the Sastras dealing with external Divinity have had their effect in keeping society and morality under the control of religion, though the very basis thereof is wrong. When the thinking mind finds that the external God is a falsehood, it does not stop there but begins to condemn all the teachings and precepts telling us that the God is all-powerful and that worshipping It

in temples or in your pooja rooms will bring you benefit, secular or otherwise. The intelligent mind militates against this teaching and while condemning the external conception of God turns atheist (Is that so, Swamiji? Yes.) since no clue is furnished to it as to where it should seek further light.

*MV14.4 Futility of Material Approach*

Just to illustrate the futility of the material ideas in conceiving the creation, I will ask you to imagine the tiniest living being which is visible only under a microscope. The anatomy of that life is perfectly created—its heart, lungs and other organs. How did the creator take the intricacies of such (just wait) tiny details into account in his unerring architecture is a matter of extreme (Are you not more calm. Please do not anticipate) wonder to us, though not impossible from the mental standard. Just carry the imagination further. (Strike off the last sentence) Think of the countless germs in the body of that life as you find in our bodies. Take one such germ and its anatomy. In such manner carry it further with apparently no end. How could the creator have created the universe and where did he start and

what was his material and his tiniest matter with which he created life. You cannot attempt to solve it with ideas of limits or measurements' or anything which has a material standard.

Now carry this further. What is the biggest in your conception? It may be the solar system which may be a tiny speck in another universe. Just think of an atom. You are told that its structure is of that of the solar system. If our entire solar system is an atom, what is your idea of the world, in which our solar system is just nothing more than an atom which cannot be perceived by men of that world except under powerful magnifications? Even that big world might be a single atom in another still bigger universe. The material mind here snaps and gives up the quest as hopeless.

Take this illustration on the other side. Your scientists have discovered that the structure of the atom is exactly that of the solar system. This one atom is not perceptible even under magnification and has been demonstrated only on circumstantial evidence. Take one atom and examine the

worlds—constituting it—planets full of life revolving round a central store of energy. What is your idea of the size of the worlds and the beings therein, of the structure of the bodies of those beings? In this way your mind always steeped in physical limitations finds itself against an impenetrable rock.

If you are told our universe is limited, you ask what is beyond it. If you are told this is the biggest you ask why is not another bigger and so on. If you are told that the first creation was several millions of years ago, you ask what was the condition prior to that.

*MV14:5 Need for Non-Materialistic Approach*

I have taken the trouble to tell you of the method of approach to conceive God in the non-materialistic and purely mental (just wait). (Read)—non-materialistic and —(no 'and') mental condition.

We are now proceeding to a very vast subject, that is, the universal consciousness.

I have had to warn you against any material conceptions confusing us and hence I have told you that I want only your mind dissociated from such material ideas. .

---

CHAPTER MV15  
**PRAKRITI DEFINED**

Coimbatore

15—6—42

Monday

6-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

Sitaramier

K. G. Subramania Ayyar

Vivekananda and  
a few other spirits

Individuality is a great asset within the Prakriti when dissociated from the Ego.

The Prakriti is built on the strength of the assertive will. The various forces of Karma generated from the individual minds when they impinge on any particular Self, are called the forces of Prakriti. The forces provide for the Self the choice of subjection or defiance—that is these forces act directly on the Ego who then at a given time is being tossed here and there by his own Karma. Just imagine these two elements—one a resultant condition (the—not ‘a’) of the internal Karmic condition in other words—the purely personal and egoistic Self exerci-

sing his conscious mind in a manner dictated by his then state of Karma.

The other is the resulting effect of the play of several individual minds also acting under their respective Karmic states. To the Self who sits on his arrogant Ego, (which is the refractory horse) the forces of Prakriti afford the field on which he could let loose. (a correction).

Just add after Ego “ which is the refractory horse ”.

CHAPTER MV16  
UNIVERSAL CONSCIOUSNESS IS NOT  
MOKSHA

Coimbatore

19—6—42

Friday

6-10 a.m.

to

8-30 a.m.

PRESENT :

*On this side*

T. Anantachari

C. Satyanarayana

K. G. Subramania Ayyar

*On the other side*

Sitaramyya

Vivekananda

I wanted to speak on the relation of the Universal Consciousness and the annihilation of individuality. On the extinction of the individual mind you are taken beyond from the Prakriti but you are far short of Moksha. You attempt to be in unison with the Universal Consciousness—or in other words though individuality is killed there is a passive state when the Universal Consciousness takes the place of the Individual Consciousness. I intend speaking to you of this state and conclude my messages. In the state of Universal Consciousness, the Individual Consciousness is extended and is made to permeate the entire Prakriti. My



Consciousness is killed, but in the entire Universe is felt, that Consciousness in a manner that you will begin to wonder how the problem of the Universe could at all have presented you any difficulty. The fallacy of physical or materialistic standards in their utility to unravel the mystery of creation has been already explained. The next time I shall speak of the Unreality of the Prakriti judged from the Absolute.

Now. May I leave.

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## CHAPTER MV17 DIVINE SYMPATHY

Coimbatore

25—6—42

Thursday

6-0 a.m.

to

7-45 a.m.

PRESENT :

*On this side*

T. Anantachari

C. S. Chowdri

K. G. Subramania Ayyar

*On the other side*

Vivekananda

### *MV17·1 Different From Love*

Unless you develop what we have described to you as Divine Sympathy, you would not be able to acquire the Universal Consciousness. I need not repeat what we had already said about this Sympathy. It is distinct from love or affection which are mere emotions having their origin in the etheric body and being killed with the death of the etheric body.

### *MV17·2 Its Growth*

Good actions or selfless deeds or sacrifices leave their imprint indelibly on the Inner Mind which is carried forward in the Self's March forward in evolution. This imprint is the origin of Divine Sympathy.

Without sacrifice and Selflessness, a man cannot acquire Sympathy. It is a force growing from within on the Reflex Action of the Self's sacrifices and good thoughts on the Inner Mind. This Sympathy has no relation to the external objects. It has no reference to the Self's position in its development except that it grows with every act or thought involving sacrifices. This Divine Sympathy being an attribute of the Inner mind is carried with it every time the Self enters new life.

The Seed of Knowledge of Self is this Divine Sympathy.

(Wait for a minute)

*MV17:3 Its Seed*

The seed of Divine Knowledge is sown by the Self's good deeds and thoughts. The Self passes from the stage of immersion in the pleasures and sorrows of Life to the stage of detachment from emotions which caused those pleasures or sorrows. During this transition the knowledge gained by the Self during its immersion in emotions is alone carried by the Self, while the emotions themselves are killed. While I am speaking of emotions I have in mind even so called

good emotions such as, Bhakthi, affection or zeal. These are also killed when the Self passes from the 5th plane into the 6th. While the other kinds of emotions provide the Self with Knowledge based on experience, these good emotions provide him with Divine Sympathy without which the Self however detached, cannot ever acquire the Universal Consciousness.

*MV17.4 Acquisition of Divine Sympathy*

Before proceeding further I wish to recall what I have already said about the acquisition of Divine Sympathy. That is good emotions give rise to good acts, help to others and sacrifice. These acts make their imprint on the Inner Mind and generate the Real Sympathy which is carried forward by the Self in its onward march towards Self realisation. Without having done good acts a man can never acquire Sympathy. Sympathy, as I have spoken, follows good acts and does not precede them; though after the stage of Self-realisation Sympathy precedes every attempt of the Self to acquire the Universal Consciousness.

*MV17.5 Divine Sympathy is a Link*

I have been at pains to explain this important link between the Individual

**Consciousness and the Universal Consciousness, since to follow what I have to say you should have clear ideas as to the expression Divine Sympathy.**

**Knowledge of the Self is acquired through Self's experience in Karma, through the urge to acquire knowledge, through precept and through Service.**

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CHAPTER MV18  
UNIVERSAL CONSCIOUSNESS AND  
DIVINE SYMPATHY

Coimbatore

18—11—42

Wednesday

7-15 a.m.

to

8-45 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Vivekananda

Blessings to you all.

I will be giving to-day the last of the messages which I wanted that you should study and think and ponder. Some at least of my thoughts are new to the world. They are not thoughts strictly so called being not the result of mental expression. They are Truths stated bluntly by the Self who has lost his individual ego.

*MV18:1 Restoration of Confidence in Religion*

Now what we have so far learned from these messages are not much more than what had been already taught to us by our highly developed sages in the past. The

reception given to those messages of the past and the sanction behind them and the conviction which they induce in an inquiring mind have, through the advance of materialism and materialistic civilization, become so insignificantly—(wait for a minute)—have receded so insignificantly into the background that our ancient heritage has to be rediscovered to us and while (not pretending to be—strike off all after ‘while’—) we assure you that we have discovered nothing not yet undiscovered, we have attempted in these messages to restore confidence in our religion to reinduce conviction and to remind you of the terrible sanction behind every act, thought or volition of the Self.

*MV18:2 Faith as a Prerequisite*

We now ask you to deeply think over in the manner we have indicated and to help as many as you can who are struggling to see Light. You should not, however, attempt to be a teacher or preacher unless you are sure that the same faith which you have disclosed to us attends your teachings.

*MV18:3 Recapitulation*

**You have known that knowledge of Self begins when emotion ends. Ego is nourished**

by emotions, good or bad. When emotion, good or bad, is annihilated, Ego automatically dies. When Ego dies there remains the Assertive Individuality which you had employed for a limited purpose. That purpose having been achieved this entity through disuse gradually loses its assertiveness until it finally becomes a mere consciousness of that Individuality. This is the stage of Individual Consciousness. This is also the stage when the Self is said to have knowledge of the Self. The Self in this stage is on the borders of the Prakriti unable to get out owing to the gravitating force of the Self himself.

*MV18.4 Divine Sympathy Defined*

At this stage it is very healthy for progress, if the Self should get confused with two conflicting entities, one the external world represented by the universal power and the Self which is circumscribed within his own consciousness. This conflicting dual perception is purely a mental picture. The Self then begins to analyse this conflict and to resolve the same by calling on the reasoning power in him to investigate into the external universe. We call this affinity



which the Self automatically cultivates for the universe—Divine Sympathy.

*MV18·5 Divine Sympathy and Its Potency*

The employment of this new agency for resolving the conflict results in the conversion of the Individual Consciousness into the Universal Consciousness. It is thus also through this agency that the individual is taken over and carried beyond the Prakriti. We all very strongly impress on you the need for the cultivation of Divine Sympathy which, as I have said, is the only agency which has the capacity to take you beyond the Prakriti. It thus makes you immortal. It binds you and the universe in intimate bonds of sympathy with the result that the Self recognizes no further difference between himself and the universe.

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**Division MVR**  
**MESSAGES OF V. RAGHAVACHARI**

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**CHAPTER**

- MVR1    Inner Mind.**
- MVR2    Emotion and its Force.**
- MVR3    Starving Out Prakriti.**
- MVR4    Dreams.**
- MVR5    Divine Grace.**
- MVR6    Language of the Spirits**
- MVR7    Why Births ?**
- MVR8    Physical World is Instrument of  
              Prakriti.**
- MVR9    How to Benefit by the Messegas.**



## CHAPTER MVR1 INNER MIND

Coimbatore

31—1—40

Wednesday

7-0 a.m.

PRESENT :

*On this side*

T. Anantachari

T. Raghavan

N. Ramaswamy

*On the other side*

V. Raghavachari

About the subject, I want you to try to answer it, because gradually you have to take up my place. You now expect I am all-knowing and that whatever I say is the truth. It appears so because the little thought that I have bestowed comes from my Inner Mind. Now if you too will exercise it, we shall discover if your Inner Mind can be made to function when your waking mind is also active. That is instead of your Inner Mind coming forward to receive thoughts and transmit the same, can it produce thoughts as we do. The truth about the Inner Mind is that it is the same for all. Just like the atom which is the fundamental basic quantity of matter, the Inner Mind is

**the basic power installed in every Self: The variation in maturity of understanding, power of thought, character and mental development in different individuals (are caused by the forces of Karma).**

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CHAPTER MVR2  
· EMOTION AND ITS FORCE

Madras

10—2—40

Saturday

7-5 a.m.

PRESENT :

*On this side*

T. Anantachari

T. M. Seshadri

T. S. Venkatarama Ayyar

*On the other side*

V. Raghavachari

*MVR2·1 Only Inner Mind in the Seventh Plane*

Last time you wished that I should give you some information and then we did not meet. Here from the seventh plane I tell you that the workings of the Inner Mind constitute the law and order of events. There is really no other entity than the Inner Mind since the two other aspects of the Inner Mind get destroyed in the Soul's journey to this plane. If it is by any means possible to bring out this Inner Consciousness through whatever process we can discover we should be happy ; for that is the end to which we strive. It certainly does not matter that the process of inducing this Inner Consciousness will not stand the criticism of the material minds. If you reach your goal in the manner which your Self sets for your development it is not for others to confuse

and interfere with you when their own minds are under Karmic influence.

T.A. Where are you ?

V.R. Here. First I was to your left and then went over to Subramaniam as he was anticipating.

*MVR2·2 Desire and Detachment*

I told you last that the mind which has assumed a material or physical aspect perishes with the physical. The greatest danger that surrounds the Inner Mind and creates inaction is the emotional influence leading to the acquisition of Karma. I tell you from here that if there had been no feeling of desire in man there could be no problem of life or existence. This very problem has its origin in desire and gets solved by sheer detachment from that desire. The entire Prakriti which was built out of this desire and the entire world as it is pictured to us by our outer mind get dissolved into nothing when the basis of this structure is destroyed through detachment.

*MVR2·3 Spirits Below the Fifth Plane  
Not to be Invoked*

I have almost concluded. The emotional body which we lose in the fifth plane is a

great burden to the Self. With the physical counterpart it does not assert its hold on the Self so much as when it acts alone. The unfortunate souls who have neither knowledge nor control are swayed and driven helplessly in all directions not knowing why or where, without the means whereby their emotions could be satisfied. In such condition they are ready to enter into communication with those in the physical and fondly hope to derive satisfaction of those emotions through the sitters themselves; when they cannot succeed they unconsciously lower themselves far below the position acquired by them through good Karma. They lower themselves not because of the sufferings caused but because of the excessive strength of those emotions which got unconsciously accentuated through such dissatisfaction. In the interest of such souls who after all voice only their emotions I am against calling any spirit below the fifth plane.

(We may stop.)

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## CHAPTER MVR3 STARVING OUT PRAKRITI

Coimbatore

31—3—40

Sunday

7-15 a.m.

to

9-30 a.m.

PRESENT :

*On this side*

*On the other side*

Pearson

T. Anantachari

V. Raghavachari

K. G. Subramania Ayyar

Dr. Rangachari

Srinivasan

### *MVR3.1 Desire the Cause of Life*

If we are to find our position in its true light we have to forsake wrong assumptions and bad reasoning. Have you not noticed that your very physical existence as that of every other being on earth was occasioned through impulse—and were it not for the exercise of that desire there would not have resulted this physical prison life for you, for him and for every other being who parades the world with the exhibition of his prison as if it were a thing which ought to be coveted. He loves and protects this prison in a manner so ludicrous from the purely logical reasoning, that those who have the

insight into Truth totally disregard the structures which are created out of falsehoods. The Prakriti is what you see around with physical or etheric eyes. It is the apparant universe, limited and circumscribed by distances, measure and time. If there had been no desire, there is no life. The increase of lives or of population, ought to have been the result of a corresponding increase in submission to cravings of the already deluded souls.

(Wait)

A small correction.

*MVR3:2 No Prakriti without Desire*

The increase in the lives means the thickening of the cloud of ignorance, because from desire these physical beings originate with a strong background of delusion which again is born of the same impulse. The innumerable physical lives are at least so many instances where there had been unrepressed sexual impulses. If there had been no desire, where is this world or the Prakriti? Where is the room for such colossal delusion? Once before I had said a desireless Prakriti has no existence. You can starve it out by not contributing to the

increase both of population and of ignorance.

*MVR3·3 Example of Red Indians*

If the American Red Indian Tribe is getting extinct it is because they are more able to control their emotions though the reason for such course was not dispelling ignorance. They took a sacred vow when they were all slaves and very illiterate,—not to procreate and bring in more slaves. While they were lucky in getting actual slavery to open their eyes, they did not look beyond and regard other persons also as similar slaves. They failed to see that their very captors were themselves undergoing much worse slavery.

*MVR3·4 The Fault of Red Indians*

The result was that they imbibed sectarian outlook which prevents them from rising above the fifth plane.

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## CHAPTER MVR4

### DREAMS

Madras

25—4—40

Thursday

6-0 a.m.

to

7-0 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachariar

K. G. Subramania Ayyar

#### *MVR4.1 Mind and Its Three Parts*

V. R. There are three distinct aspects of our Self which jointly make for our conscious existence. We have so much indented ourselves with each of them, that we call each of them our 'Self'.

#### *MVR4.2 Conscious Mind*

The first is the material body having its centre of action with the conscious mind. This mind in so far as it relates to the physical body dies when that body dies. So also when the physical body sleeps, this section of the mind is at rest. If it is not at rest you will have your full consciousness.

*MVR4·3 Emotional Section*

The second is that section of the mind which controls your emotional body. If you are overtired with severe strain sometimes your etheric body also takes rest. In such a case, that section of the mind also sleeps. But the instances when both the physical and etheric bodies are at rest at the same time are few. I shall now tell you about the third and then return to the second.

*MVR4·4 Section Embracing the Inner Mind*

The third is merely that portion of the mind that keeps one within the Prakriti. It is the consciousness of our Self. It embraces a large section of our Inner Mind. At present under the sway of Karma this mind is driven helplessly along paths set out by past thoughts and actions. When the Self realises himself he simply gets hold of this mind from the control of Karma.

*MVR4·5 Their Relative Potency*

Now you will see that three distinct sections of the mind are normally always at work. Of these the second assumes the major part as it is the guiding centre of all desires, though a detached mind will find

larger play of the third aspect. While the emotional section plays its part, the enslavement of the Self by Karma becomes more and more complete. I have to deal with this aspect of Karma at another sitting.

*MVR4.6 Emotional Section Dominant*

It is enough for me to say that the emotional section of the mind is practically the entire conscious mind for an ordinary human being.

*MVR4.7 Dreamless Sleep*

When he sleeps, three courses are possible. First, all three sections of the mind may be at rest. This will happen when the person is both tired and mentally satisfied with himself atleast for the time being. Then he will have no dreams.

*MVR4.8 Dreams Due to Emotional Section*

The second case is when the emotional section is wide awake and active while the physical section is at rest. This is the most common instance. It gives us a picture of the emotions which we entertain and give room to. This picture is nothing but a play of our imagination in the field of our likes and dislikes. In such a dream, the smallest

emotion is painted with our imaginative faculty to such an extent, that the conscious mind protests against the outcome and swears that the dream was absolutely unexpected and so strange as to be a mystery. In all these cases, if we carefully analyse, we will discover in the dream, some element of our love, affection, hate or greed but camouflaged by our imagination into a picturesque fiction (I wished to say fiction, but I see it is not apt).

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## CHAPTER MVR5 DIVINE GRACE

Coimbatore

7—10—40

Monday

4-50 p.m.

to

6-0 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

K. G. Subramania Ayyar

(Just 10 minutes ago we (on this side) were talking about Divine Grace).

*MVR5.1 When it Steps In*

Divine Grace is always there. Divine Grace stays its action on the Self until the Self has had the knowledge born out of suffering. It steps in to stem the further onslaught of Karmic force which does not recognize the acquisition of real knowledge. The Karmic force if existing will play its havoc whether the Self really repents or whether the Self has acquired the knowledge from its own suffering.

*MVR5.2 Its Non-interference*

I mean that Karma will come into play whoever is the individual—even if he is a



Saint. It is here that Divine Grace steps in. Grace of God does not attempt to stop Karmic effects, but instead it destroys Karma altogether. But Divine Grace is such a difficult object to the emotional mind to attain, that it rarely comes to interfere with the normal course of events.

*MVR6·3 Not Obtainable by Blind Bhakti*

The play of Divine Grace in its turn, in carrying on the destructive work on Karma proceeds on strictly scientific lines. It is not possible to obtain Divine Grace through blind ecstasy or bhakti without the acquisition of knowledge.

*MVR5·4 Obtainable Only Through Knowledge*

Suppose a man stabs another in passion. Karma will follow him through till the man is destroyed in his turn. It is his own Karma that brings about his destruction. Suppose an hour after the murder, he sincerely repents and prays to God that he should be saved (Self) also very sincerely and and with faith—even in such a case Divine Grace is not brought into play. The reason is that the Self has not acquired the knowledge which he must have attained through his act. Let us pause here.

*MVR5.5 Repentance Also is only an Emotion*

If the man repents it is as unstable as the emotion which prompted his act. His repentance and the sincere appeals to God's mercy are further plays of his emotions. They may diminish the rigour of Karmic effects in their own influence on the Inner Mind as every emotion could do.

*MVR5.6 Divine Grace Only If Free From Emotions*

But where does Divine Grace come in? It comes in to save the Self absolutely, when the Self obtains insight which serves to clear his perception of himself in its relation to the Divinity in him. Let me not be vague. If he (the murderer) as a consequence studies the case as a problem of life and repents, not to extricate himself, but as having given way to emotions and as having caused the suffering, and becomes detached from emotions, never again to give way to emotions good or bad, such a Soul becomes entitled to take from the God's Fountain of Mercy.

In short he will be protected who has obtained freedom from his emotions.

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CHAPTER MVR6  
LANGUAGE OF THE SPIRITS

Madras

11—11—40

Monday

4-55 p.m.

to

6-0 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

K. G. Subramania Ayyar

**T. A. :** Please tell us to-day about the language in which spirits speak.

*MVR6.1 Language is Individualistic*

**V. R.** Language is like one's personality. It is different for each person. Even a person who does not know a language has a language of his own, though his ideas flow through your minds. Very often the language in English of Great Sages who had not known that Language in earthly life presents excellent reading mainly because they are not given to either untruths or omissions.

*MVR6.2 Language and its Norm*

**The** tapasya of speech requires neither exaggeration nor abuse. Flattery is as much

criminal as vilification. Both are false and hopelessly emotional. A sage renounces both but is careful that in being true and frank, he does not dispense with sympathy. While he condemns an act or thought, he will find himself in error if he does not take the helpless one by the hand and suggest a way out. An exchange of such thoughts through your medium draws that kind of sympathetic style from your minds. You may not by yourself be able to speak or use that style but you have that Sage's personality which prompts his language.

Let me not further tax you after your experience this morning.

Q. Your style as well as those of S., K., Swamiji, etc., are all different?

*MVR6.3 Language of Those Free From Emotions*

A. Were we not having different faces all of which you liked though some were artistically uncouth. But if I happen to take a body, you will hardly recognize me. Take a photo of yours when you were a child and compare it with yourself. You have received all the impacts of your emotional body against the physical structure, and what you

are, is the ultimate result thereof. What you will be also depends on the further effects of your emotions on the physical will never be subject to lashings or corporeal punishments. It will be resplendent with the inner light and will be protected from onslaughts from Karma.

This attribute of the physical is reflected also in his speech. Just as the body is resplendent and protected, the speech which is another attribute of his personality is also resplendent.

*MVR6·4 Language a Characteristic of the Individual*

Your other question why our languages are different can only be answered by saying that so long as I retain my individuality my language will be mine. The language of every soul though satisfying the tapasya of speech will essentially be characteristic of that individual.

My blessings to you both.

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## CHAPTER MVR7 WHY BIRTHS?

Madras

18—6—41

Wednesday

6-10 p.m.  
to  
8-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari  
Dr. C. R. Krishnaswami  
Dr. K. Srinivasa Rao  
K. G. Subramania Ayyar  
S. Venkateswaran

A new spirit  
V. Raghavachari

### *MVR7·1 Heaven and Hell*

V. R. Hell and Heaven are purely mental conditions. By mental, I mean only your conscious intelligence and not your Inner Mind. A man is happy or unhappy according as his knowing conscious mental condition is satisfied or not.

### *MVR7·2 Analogy of Symptom and Disease*

It is one thing to treat the symptoms without regard to the ailment within, which causes them. If the symptoms disappear, it is only for the present since they are certain to recur again. But disregarding the

outward manifestation of the malady, if the malady is itself killed, the symptoms wear off without any chance of reappearance.

*MVR7·3 Treat the Self*

Thus, if you do not treat your Self in the process of obtaining control of your Inner Mind, you start and generate endless mental states which are at variance with your real Self. These endless states are the reflexes of the Soul's submission to emotions. While these mental states are effects, they are in turn the causation of the rebound against the Self himself as Karmic potential load. This potential load is let loose against the Self when the Self causes its liberation by switching on the requisite emotion.

Again I warn you that this load I speak of is only a mental condition—but such a mental condition that causes events

(Just at this stage Mr. Venkateswaran, I.C.S., came in).

Now I shall proceed if you keep your mind very passive . . . . .

*MVR7·4 Treatment of Mental Condition is  
Treatment of Symptom*

What he does to treat the mental condition which stands as a weight over the

precipice is to obtain some temporary foothold and try to remain there as long as he could, while maintaining the precarious condition in which he is. The force within, which maintains him, fully weighted and over the precipice, is still there to push him over by the slightest addition to it by the Self's further submission to an emotional experience.

*MVR7·5 It is Self that Needs Attention*

I said something about treating the symptoms without eradicating the evil. When the Soul is pushed over, he falls ; but if he does not fall, we do not mind the load or the height. Now translating these physical analogies to our subject, you would have noticed that the resulting Karma placed the load over the Self and that to bring the load into action an initial impulse was necessary. Further, even if the Self is thrown over, he might not suffer.

*MVR7·6 Hell is Self steeped in Emotion*

A Soul steeped in emotion has his conscious mind as his friend and guide. Directly contra-effects are created by this mind against the individual through Karma. When the office of the friend produces just



the reverse of what is fondly expected of him, the Self undergoes misery which we call Hell. In this Hell we see nothing but the Self steeped in emotion. He has allowed his right vision to be enshrouded in thick cloud of ignorance.

*MVR7·7 Heaven and Hell Creation of Emotions*

If I tell you that, to a person who has real knowledge of the real Mind, there is no Hell or Heaven, you may be surprised unless I assure you from here that both the states are creatures of the emotion in man.

*MVR7·8 Knowledge is the Means of  
Extinguishing Emotions*

This extinction of suffering or happiness called by us Hell or Heaven is the acquisition of knowledge of the Self. Unless this knowledge is gained, man is constantly immersed and re-immersed alternately in suffering and pleasure.

*MVR7·9 Knowledge is got by Detachment and  
Concentration*

How then do you get this knowledge? It is said that your first step is detachment from desire; then they say that by concentration you kill all other mental states responsible for suffering or pleasure, by

sheer disuse. For by concentration on a single object and centering your interest only on it, other mental states vanish altogether. To such a man there is no difference between the death of his child and the acquisition of wealth and prosperity, since in respect of both his mind affords no place.

*MVR7·10 Conviction should Touch Inner Mind*

Now what about the first step. As I am here not to preach to those detached souls but to those who dread consequences; the first step of obtaining freedom from desires is by your conviction that all I say is true and must be followed. I may appear very reasonable and your Conscious Mind says it is so, but while desire is bad you involuntarily desire so many things hoping to explain away through the very same Conscious Mind. If, however, your conviction has touched your Inner Mind you involuntarily and without the slightest hesitation say no to every temptation.

*MVR7·11 How to Touch Inner Mind*

Our next problem is how to touch the Inner Mind which lies so deep within you. If you cannot do that on my advice for want

of conviction, you have to find means whereby you secure that conviction. You have been already told that Karma is your preceptor and guru, in so far as you learn by disgust and realization of the emptiness of the pleasures by experience in full of those pleasures. Just take the instance of a person who has a load of Karma. I shall presume I have not touched his Inner Mind by my precepts.

*MVR7·12 Further Experience in Emotional Ventures*

His obvious course to obtain the realization of the futility of the emotion is only by further experience. The further experience is gained by undergoing the consequences of the taste in emotional ventures. For this purpose he requires for such time as his case warrants, the use of his physical and emotional bodies. It is only by the simultaneous action of the two bodies that he is enabled to enjoy or suffer.

*MVR7·13 Sufficient Number of Embodiments*

When this condition exists, the Self will, by autosuggestion, take as many bodies and as many times as his case needs. Even the taking of fresh bodies is a step towards

progress or a stationary condition where no progress is made or it may be a definite retrograde step steeping a Self in greater bondage.

CHAPTER MVR8  
PHYSICAL WORLD IS INSTRUMENT OF  
PRAKRITI

Coimbatore

4—7—41

Friday

6-0 a.m.

to

7-20 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

N. L. Dutt

V. Krishnaswami Ayyar

N. Ramaswami

T. S. Venkatarama Ayyar

K. G. Subramania Ayyar

Krishnaswami has almost known what I am about to say. Still he says he would listen though I am incompetent to tell him anything new.

You have been told that the physical world is the instrument of Prakriti. It is the field over which the forces of Prakriti gather momentum. Without it there will be no event. Just as human body is essential to spend out the karmic force, the physical world is essential for the spending out of the forces of Prakriti. I am intending to-day to speak of the—Just wait—I find some disturbance . . .

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CHAPTER MVR9  
**HOW TO BENEFIT BY THE MESSAGES**

Coimbatore

27—9—41

Saturday

9-10 a.m.

to

10-40 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

N. Ramaswami

K. G. Subramania Ayyar

*MVR9.1 Aim of Messages*

The bringing home into your Inner Mind of the truths, which alone could affect and could shed lustre is the aim of our teachings. The mere reasoning of your Conscious Mind and the excellence of our expressions as they are appreciated by your outer consciousness is absolutely of no concern to us. Such effects are shadow cast upon shadow. The impressions on unreal shadow serve on the other hand to deepen the ignorance and to widen the gulf between the object of our quest and ourselves.

*MVR9.2 Emotional Reception is Harmful*

Now why do I say all this. The purpose is to ask you not to read our messages from

your emotional standard. If only your emotion is affected, however forcibly by our messages, the consequence is sometimes retrograde. For, if after receiving our messages through emotion, if you stop further impressions through making yourselves more emotional, our teachings will tend to create disbelief and distrust. If you had been unemotional and we had affected your real Self, I need not have said all these.

*MVR9.3 True Conviction*

I only warn you not to take all impressions, as convictions, however strong they appear to you. Impressions which are presented to you through that part of your Conscious Mind which is directed by the etheric body are often treated by you as convictions. Conviction is understood by us as that which affects, or at any rate as that which is in perfect harmony with the reality in us.

*MVR9.4 Pseudo-Conviction of Etheric Mind*

If your messages had affected the Self in you, then whatever may be your future conduct, your Self is not affected or disabused of the conviction. But if in the guise of conviction you had realized our teachings

from the etheric mental standard, then unless you follow such impressions until you obtain a conviction, the effect may cause, not only indifference, but it may lead to absolute scepticism.

*MVR9.5 Read the Messages When the Emotion  
is at Low Ebb*

Two things are therefore essentially to be kept in mind. Firstly to keep your emotion at its zero value and to study our messages when the emotion is at its low ebb. Secondly not to discontinue these at any cost either through excessive emotions or through indifference.





## **PART T—TALKS**



# TALK T1

Coimbatore

6—12—39

Wednesday

5-50 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Miss. Hammersmith

K. S. Ganesa Ayyar

Allen Pearson

K. G. Subramania Ayyar

Dr. Rangachari

T. A. : Is it doctor ?

Ans. : No, another intrusion.

T. A. : Intrusion ?

Ans. : Certainly.

I am Miss Hammersmith, Mr. Allan Pearson has come. We have doctor's permission for ten minutes. He is not very happy (Mr. Pearson). He has got into a nightmare over this meditation. He wishes to get into the place where he may not be troubled to do this. In short, he is receding.

T. A. : Have you ascertained his wish ?

He wishes you to teach him about the need for detachment as a requisite for concentration. By 'He' I meant Doctor.

T. A. : When shall I call Mr. Pearson ?

Miss H. : As quickly as you can. I think you may fix him (Pearson). Now, he will meet you. I

am quite happy in the 7th. One word: Doctor will say a few words about fixing one's thoughts. We will remain till he finishes.

T. A.: Certainly.

Miss H.: Please do not send us now.

T. A.: No. Please do stay.

I am Pearson.

T. A.: Can I do anything for you Mr. Pearson?

P.: I am not so bad as she feels. We shall meet next week, say Friday. I will wait as doctor is coming. I am in the sixth plane.

T. A.: Also Miss Hammersmith.

P.: Yes, thank you.

T. A.: Is it doctor?

Ans.: Yes.

Dr. R.: Kindly allow me to say a few words, to these persons. I cannot tell them directly as I speak with you. They have to read thoughts and not letters and they find it so difficult. The art of meditation is not at all difficult to master. It is simply expulsion of ignorance. Do not think of an external God and pretend to throw all your ideas on it as though the ideas can be thrown like a pot of water. I do think that this wrong method contributes mostly for failures.

Let me continue: if you have an external object but you are still under the control of emotions, then,

this external object serves to make your mind think of everything except the object with which you started. I mean, your wakeful mind may from time to time return to this object. But your inner consciousness will not, even for a second, think of it, because the influence of emotions will make the Inner Mind think only as they dictate. My advice to you all is not that you should abandon the training of the conscious mind but to train it in an entirely different method. More important than this is the acquisition of mastery over your Self.

T. A. : Yes, doctor, but how is it to be done ?

Dr. R. : I shall deal with this in two different aspects. If you have a desire, say, for a good car, then, when you sit to pray and concentrate on God, the thought that will pursue you will be not God, but the car. And the thought of God will be limited to the extent necessary to get your desire fulfilled. This will be so even if you protest it is not so.

Take another common instance : affection for your child. During the period of your concentration, what you do is merely to exercise your mind wishing for God's help to gratify your desires. This is not meditation.

Every emotion will take your mind over the objects through which the emotion requires satisfaction ; that is the secret of mind-wandering. A desire may express itself in numerous ways ; i.e., though the root cause is desire, the objects of this emotion will be as wide as the world. The result will

be that the mind wanders as widely. Pearson does not follow this ; unfortunately he has to read from this.

T. A. : Are you their guide ?

Dr. R. : No, we came here by chance.

T. A. : You mean this evening ?

Dr. R. : Yes.

T. A. : How is it ? We called only you ; they also came. Everything is a mystery.

Dr. R. : No mystery if you know. I shall continue.

T. A. : Sorry to have interrupted, doctor.

Dr. R. : I just told you that the effects of the emotions is to translate these feelings over to the material objects and make the individual cling to them as though they are real. You cling to the car, not because of the car but to serve your craving which has chanced to make your mind long for the car. It might have been equally any other object such as drink, money, children, wife or even books. The root cause is still the same. That is desire. If this desire is killed your mind cannot dwell on any objects, since the initial force to make your mind wander is nil. Hence the need for detachment which is another word for conquest of feelings.

Now I do not expect you to take this theory at once and attain the standard which will take you over the sixth plane. You have to analyse your mind's wanderings and discover over what objects it dwells. Then try gradually, step by step, to limit and narrow

down these objects till you find you have only one object call this object God whatever you have been calling it so long. For you, I mean for those in life, I have to tell you of another requisite. I shall tell you this next time.

T. A.: Thank you, doctor. You have given us a glorious message. What shall I tell Miss Hammersmith and Mr. Pearson.

Dr. R.: Ask them to come when I come next.

T. A.: Are they following?

Dr. R.: I do not know.

T. A.: When shall I call you and them?

Dr. R.: Friday.

T. A.: Srinivasan is giving lectures.

Dr. R.: Most of the mysteries of nature are simply illustrations of the only truth.

T. A.: I asked about Srinivasan's message.

Dr. R.: Yes. Every phenomenon is the effect of the magnificent working of the bright Universal Mind.

T. A.: Are Miss Hammersmith and Pearson there?

Dr. R.: Yes.

T. A.: We had the privilege of a magnificent exposition. Did you listen?

Yes. Good-night.

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## TALK T2

Coimbatore

25—12—39

Monday

7-20 a.m.

PRESENT :

*On this side*

T. Anantachari

T. Raghavan

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R. : Namaskarams. I am doctor Rangachari. Besant and C. W. Leadbeater are now engaged in Christmas Services. Many of us attend the Services. As I have some leisure before the next Service, I came to see you.

T. A. : Will you please tell me about the nature of those Services ?

Dr. R. : The nature of these Services is entirely different from what the clergymen are doing there. The Bible has been rewritten and only those passages are retained as are found to be true. It has been attempted by Dr. Besant, but she gave it up as very trying without co-operation from those who had studied the Bible. Afterwards some good Indian spirit helped in the reconstruction of the several passages which could not be reconciled with the facts regarding Karma and the universality of creation.

The tendency of advanced souls is to give up the Bible and study the problems afresh. Such a serious set-back resulted that it was thought that, at least here, the Christian religion will be blotted out of existence. The Indian spirit is one Olga from America.

Now I think I must leave.

T. A.: I am anxious to hear about the Service.

Dr. R.: You will find that the Bible was not the work of a detached soul. Nowhere do we find the stress on the need for severing emotions good or bad. On the other hand, we are asked to have good emotions and are promised rewards if we are good just the reverse of what we should do. If we do good expecting good we cannot rise above the fifth plane. Thus the Bible at best can lead one up to fifth and then the cycle works again. The existence of God is never perceived, except as the giver of rewards for good conduct. Those Christians who through selfless actions have found themselves above the fifth discover the futility of the religious education they had received. Many of them have discarded the teachings and have taken to study afresh.

She wished to reconstruct instead of destroying. She felt that the religion of the world should be universalised. Not only should there be a common religion but such a religion, which should be based on truth, ought to stand the test of time and thought. I said "thought" because while thought can direct events it can never change the ultimate reality. If the new religion is not based on this ultimate reality it will not stand the scrutiny of superior intelligence.

T. A.: Is not the Hindu Religion satisfying that test? Why then should she reconstruct the Bible and found, as it were, a new Religion.

Dr. R.: Just think of your question from the standpoint of a Christian. As far as we are concerned,

it is alright but to one who has been taught to believe another religion to be the only truth, you cannot say that our religion is the only truth, and expect him to believe it.

Shall I go ?

T. A. : Will you kindly say more about this later ?

Dr. R. : Yes.

T. A. : Where is Doctor Besant ?

Dr. R. : She is in the seventh.

T. A. : Do you see her ?

Dr. R. : I see her occasionally. Also C. W. Leadbeater.

T. A. : Do you also attend Service ?

Dr. R. : I also attend the Service because we do not feel any difference.

T. A. : Who, if any, conducts the Service there ?

Dr. R. : One Red Indian and one Englishman.

T. A. : How is it that only Red Indians act as guides to European spirits ?

Dr. R. : There is a truth about it. Next time I shall tell you.

T. A. : Does Srinivasan also attend the Services ?

Dr. R. : No. (He gets high). He often gets lost to his individuality. Even otherwise, his world is in a higher mental sphere. That is why he is not attending the Services.

Good-morning.

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# TALK T3

Coimbatore

1—1—40

Monday

5-55 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Dr. Annie Besant

T. Raghavan

T. Srinivasaraghavan

K. G. Subramania Ayyar

Dr. B. : I am Annie Besant.

T. A. : So glad you have come. You have done so much for India.

Dr. B. : I am not unaccustomed to this method of communication though I would prefer writing.

T. A. : Automatic writing ?

Dr. B. : Not exactly what you have in mind. It is simply a device by which you combine this with writing. You just attach a pencil in the place of the indicator. You may not be very successful at first. Nevertheless, it is more certain particularly when both the spirit and the communication have to be in different languages, that is, when both the spirit and the communicating person speak different languages. This is done in England in seances held by the Psychic Society of . . . never mind the name . . . near London.

T. A. : I am one of your numberless admirers. You did so much for the Hindu Religion.

**Dr. B. :** The defect with me was so serious that from here I see how undeserved are your well meaning compliments.

**T. A. :** Surely, Dr. Besant, you have done a good deal for us.

**Dr. B. :** No, let me explain. I was really carried to excessive enthusiasm on getting the value of the Hindu philosophy interpreted in its true light. But what I did on the acquisition of this learning was not what a true seer would have done. I became vain and proud of my new (please wait) vision of life. I began to make inroads into that knowledge with my own intelligence. In fact, my anxiety to acquire light and liberation was displaced by the desire to parade my learning to those who had implicit faith in my honesty.

It is quite true that I was in effect responsible for the revival of the Hindu Religion which was then losing ground every hour. Now I have set to myself the task of restoring the wrongs committed by me—I mean of repenting for the mistakes committed by me. I am here in the seventh because they say of my genuine repentance.

Shall I request you to call me again? I have undertaken to create some order in the chaotic condition of the Christian Religion.

**T. A. :** When may we call again and at what time?

**Dr. B. :** Let me see. Why not on Friday or Monday at 5 in the evening?

**T. A. :** Did you meet Dr. Rangachari there?

**Dr. B.:** Yes, but he has left my circle of perception.

**T. A.:** Did you meet C. W. Leadbeater ?

**Dr. B.:** Yes.

**T. A.:** May I call him ?

**Dr. B.:** Yes.

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## TALK T4

Coimbatore

7—1—40

Sunday

5-15 p.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthachari

Dr. Annie Besant

K. G. Subramania Ayyar

P. Singaravelu

Dr. B. : Yes, but you have unwittingly called me on a Sunday. But I am so thankful for your good words that I could not resist the call.

T. A. : I am indeed so thankful to you.

Dr. B. : One in a million can have courage to love and sympathise for the faults of others.

I really can tell you very little that you have not known. I am fully aware that you have every scope for the best results in your endeavours for greater wisdom even during this life.

(T. A. : read the last two sentences and asked if he had correctly recorded them).

Dr. B. : Begin a para after 'others'. I was referring to you in this sentence.

T. A. : I do not wish to take more of your time to-day. Bless me before you go.

Dr. B. : Certainly. Do you wish I must stay now or may I come on Tuesday?

T. A. : As you please, Dr. Besant. I leave it entirely to you.

Dr. B. : I think I will call again. I would prefer evening of Tuesday at 5 p.m.

T. A. : Did you see H. P. B.?

Dr. B. : I looked for her but I was told that she had left for a short life in the world. She has been born to very poor parents at her own wish.

T. A. : Is it permissible for me to ask where she is?

Dr. B. : I am sorry I cannot do what is forbidden. This restriction is not a mere fancy of the Lord but is a part of nature's laws. Just as you would break your head if you knock against a stone we would get similar consequences if we act in violation of the divine law.

T. A. : Will you, kindly, guide me?

Dr. B. : Yes, I will guide you.

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One test which has been suggested is that when you look upon the physical body as a foreign matter and which, therefore, has to be removed from any consideration at the hands of the inner Self, you would have reached your destination.

(T. A. : read it over and asked if that was correct).

Dr. B. : Take it thus.

We shall continue later.



S.: Kindly keep yourselves in patience for just till Tuesday. I am Singaravelu. Now we are very weak.

T. A.: Are you coming on the 11th?

S.: No. Excuse me just now. Please do not call any others till Tuesday as you might be doing them some harm.

T. A.: Shall we call Dr. Besant on Tuesday evening?

S.: Yes. Just wait.

Just as you would get disturbed when some one calls you in the midst of heavy mental work, those that have set on meditation with resolution during this part of the year will find their mental constitution, which is all they possess, entirely dislocated.

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## TALK T5

Coimbatore

12—1—40

Friday

5-30 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R. : I am doctor. V. Raghavachari has not come.

(After Doctor gave some messages about Dr. B. V. Nath's son-in-law, in a letter from New Delhi dated 18 1 1940, Dr. B. V. Nath wrote: "What Dr. R. said is marvellously correct. The exposure did result in a flare up but subsequently subsided and he has now improved," he went away. T. A. : then called his father. He did not come. Doctor again appeared and said :)

Father is now in deep meditation.

T. A. : You were already here for some time : may I engage you for a few minutes ?

Dr. R. : As you like.

T. A. : Will you kindly tell me how you move this Ouija board ?

Dr. R. : It is so simple. You are able to digest your food without being conscious of it. Your mental mechanism directs the process through your unknown

or unconscious forces. When this mechanism is short of food, it has to cease working, but the cessation of work is so unnatural to the inner mind that it automatically awakens the conscious mind and orders food through it. This is hunger.

What has this to do with your question?

Just as your digestion is directed by your own mental powers which are not known to you, we are able to utilise your mental powers without your conscious help. This board will move just as the coffee you have taken has got digested whether you willed it or not.

The only danger to this unconscious use of your powers is your own waking mind. If it orders your hand against our force by ever so slight a movement, we get cross-forces. It is not necessary that your hand should be made to move by these cross-forces. Even a working of your mind when we are working it, will bring on such cross-forces. Hence if you are quite receptive and passive, I am sure you will get good response.

Being a sceptic who desires knowledge and investigation is a favourable condition since he is quite passive. But a person who will not believe even if proof is given or who will not care to investigate for himself is one who will be a failure. Nor is a blind believer successful since he has no open or passive mind. We will exclude both. You both have been honest sceptics who have satisfied your minds. I was only referring to the state of mind with which you

should first invite our coming. Later by practice we develop more powers.

T. A. : Doctor, I have not been able at all to move the board alone. So is K. G. S.

Dr. R. : The amount of potential energy is not enough to work this though the mind is passive.

This energy, people have in varying degrees. Your joint energy is just enough to drive our powers for about one or two hours.

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# TALK T6

Coimbatore

24—1—40

Wednesday

7-5 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

S. : Doctor has gone to help one who is very ill ; not that he believes in prolonging one's physical prison, but the physical suffering could be minimised. There are two kinds of suffering, purely physical and mental consequent on emotions.

T. A. : May I know good soul who you are ?

S. : I am Srinivasan. I wanted to find if you could recognise me without my announcing myself.

T. A. : I am leaving. How am I to get your future messages ?

S. : You have to meet occasionally. To-day I have to leave at 7-30.

T. A. : What do you say to those who assert that all these messages are the result of our own sub-conscious mind.

S. : Give them a chance to sit with you once. If they are genuine waverers they will get some very personal messages after which they will take up the role of convincing others. But I do think that you are travelling out of your Inner Mind into the physical

if you measure these messages from the critical standard of others. I mean that for our progress, these demonstrations of your achievements will be like barriers on the way, however genuine, the inquiries may be.

**T. A.:** Is it wrong, child, to call you high spirits?

**S.:** Absolutely not.

**T. A.:** How is it they say that in the Hindu religious books there is no reference to such spirit communications?

**S.:** For the very best of reasons. It will take some time. You may sit tomorrow at 7 a.m. Call also Doctor.

You should not use your powers except for these messages—this is to K. G. Subramania Ayyar.

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## TALK T7

Coimbatore

25—1—40

Thursday

7-20 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

T. A. : Why has Dr. Rangachari not come, boy?

S. : I can't say why doctor has not come.

The Hindu religion was, by itself, a complete Code of what one should do to know himself. Through its teachings it seeks to advance the soul in this and future lives. It comprehends man's experiences consequent on soul's voyages in past lives. What the soul is, and how it should find its bearings and position after death and how it should make forward for ultimate realisation was the anxious mission which the founders of the Hindu religion had set before them. Other religions do not seek to guide the soul after death.

When the man leaves this body, he finds a large store of unspent forces of emotions without the means of satisfying them. He always looks upon the physical world with fondness wishing at every moment to return to it, but being unable, for want of a body he suffers terribly from the torture of uncontrolled passions. Such of the persons, whose emotions are very uncontrolled make headway in spite of them-

selves through the bodies of other living persons. When the soul thus seeks re-entrance, it is in its turn so completely overtaken by emotions that the self and the mental powers are for the time lost to it.

This circumstance was taken advantage of by some bad and unsympathetic persons who caused these wretched souls to do their biddings. These persons induce a feeling of fright and terror in the mind of the disembodied spirit, with the result, it again hovers over the world as the abject slave to those who thus control them. This was called Black Magic. The person who is thus made a slave gets after some time a body through his own mental inclination which at the time is of a very low order. I have known cases where the Inner Mind of such wretched souls has chosen involuntarily the life of a domesticated monkey. This monkey when born was not domesticated, but through the soul's past mental state, it automatically directed its domestication and slave-life for itself. Just compare its life before and after reincarnation. It was the same:—a life of slavery without the mental resistance, under the imagined whip of a superior mind. What was responsible for such degeneration of this soul? It was its desire to return to the world in its disembodied condition.

I shall continue later as I have a good deal more. You may call me again on Saturday.

T. A.: Was this the reason why in the Hindu religious books this spirit communication is not referred to?



**S. :** What is the good if through the same process, many get engulfed in misery, while a few may seek light and liberation. Kindly give this your thought. We shall meet again.

---

## TALK T8

Coimbatore

27—1—40

Saturday

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

S. : I am so happy to find now that my sister is leading a party of young dramatic troupe. She will do very well tonight.

T. A. : Will you attend the show ?

S. : I will certainly attend the function.

Now let us continue.

How the ancient sages obtained this knowledge and why having obtained it, they did not disclose to the world the manner and method of such supernatural phenomenon, requires serious thought. Those that find the absence of such reference, have either not read the Vedas or having read the Vedas did not ponder over them.

Let me explain.

The Vedas are the messages received from one who had attained the Universal Consciousness.

T. A. : Was it from one or from many ?

S. : The recipients were many sages who had each obtained mastery over his individual mind. The

Vedas do provide for invocation but restrict the spirits' activity to the absolute minimum. Besides, the invocation is made in such a strictly religious atmosphere and in tones of absolute detachment from worldly associations, that the responding spirit is guided forward in its development in the other worlds.

The Hindu religion is the only true religion which guides the soul after death. The invocation I referred to is made when you perform the Sraddhas. In that atmosphere you also invoke guides who are called ' Viswadevas '.

Call me any time after the 29th.

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## TALK T9

Coimbatore

30—1—40

Tuesday

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

S. : Now I shall briefly conclude my topic.

When the departed spirit is invited by you under those conditions, it rarely develops again the urge to return to worldly life. The guides are always those who had attained self-realisation, but who stood in need of such service to attain to the Universal Consciousness, because they identify themselves with the progress and destiny of other souls.

I have been the guide to several souls who were invoked through Sraddhas. Our duty is exceedingly precarious because if through some slight slackening of our vigil, we allow the spirit to reassume any of his worldly attachments, we automatically obtain a load of karma to discharge which, we again have to face an earthly life.

T. A. : Have you always done your work correctly ?

S. : Not entirely so.

One spirit from this plane slipped from this to the third, but my so-called failure was responsible for the spirit's development. Therefore the Great Nemesis did not overtake me. I can describe this experience

but it is not necessary for your question. . I wish sraddhas are performed with the same spirit and devotion which the mantras inspire.

T. A. : What about Christians, etc., who do not perform Sraddha ?

S. : They must take birth in a Hindu family.

But now our religion is so far deteriorated that it looks as though taking a christian life is the higher stage. The trouble with us is not our disinclination or want of the initial aptitude for spiritual progress, but it is due to the variance between thought, words and actions. The mantras breathe the highest philosophy intended both for the spirit and for the person invoking. The thoughts contained therein are couched in Sanskrit which is dead for all time. When the thought is not generated in our minds . . . I see you have not followed me. You will grant that your thoughts get us here. Suppose you do not think but say something. It will not produce any impression on us. Similarly if you chant, however religiously, our mantras not knowing what they are about, the result on our side is almost nothing.

Now returning to the subject, you will see that the ancient seers had mastered this knowledge and far from discrediting these, had themselves obtained communications which are the Sastras themselves. If one is strong in mind, but curious about this, let him study the Atharva Veda which is full of the methods of getting spirit's interference for material advantage.

Call Raghavachari to-morrow.

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## TALK T10

Madras

31—3—40

Sunday

7-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

K. G. Subramania Ayyar

Pearson

V. Raghavachari

Dr. Rangachari

Srinivasan

V. R. : I am V. Raghavachari. After all we meet.

T. A. : Who have all come ?

V. R. : Only Srinivasan has come.

But no questions about Nigama Parimalam. (An old Tamil work said to be lost).

I am telling you to-day about a very valuable message which you both will be receiving from a new soul.

(T. A. : observed to K. G. S. that he should come to Madras at least once in ten days).

I am adding to your request to bring Subramanyam at least once in two weeks. But his stay each time should enable us to meet and talk for three occasions : one sitting per day.

Now I shall say a few words. This man Pearson could not shut his eyes, in spite of his detachment, to the unreality on which the material world is built. He

sees as you see though without human eyes and assumes reality as seen by him. Now kindly call him and let him also follow what I intend to tell you.

P.: I am Pearson. I have thought you would never call me. What has contributed to this happy meeting.

T. A.: V. R. has asked us to call you to join us to hear his message.

P.: Yes. But just a word. I have made a discovery. A great soul who tells me he wrote King Lear and Romeo and Juliet but that his name is not Shakespeare, chanced to talk to me. I am not very learned, but he says he could produce the same kind of stuff if some one who knows about it could follow him. I shall bring him when you are free. He says he never wrote two plays which are commonly attributed to the author of King Lear.

Now do I wait ?

T. A.: Yes.

V. R.: He is right. You may call that spirit later.

T. A.: Is Srinivasan there still ?

V. R.: He says he will come in the evening. He is often with you—not in the physical sphere of your activity but only following your mental development. What we need to find . . . Let me begin . . .

[Vide Chapter MVR3 of Division MVR Messages of V. Raghavachari of Part M Messages for the message received at this stage].

Shall we now stop ?

T. A. : Has Pearson been following all these ?

V. R. : I don't know. Just ask him.

T. A. : Have you been following what V. Raghavachari has said ?

P. : Frankly, I am dazed but I shall try to think and understand. Thanks so much for the Great Soul.

T. A. to V. R. : Since we met last I have been feeling depressed.

V. R. : But may I suggest a small piece of advice. You cannot rely on us to act as a prop ; but if you will think of yourselves without the idea of the physical, always giving yourself up in submission to the Great Lord, you will have little or no occasion to get displeased with yourselves.

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## TALK T11

Madras

31—3—40

Sunday

6-15 p.m.

PRESENT :

*On this side*

T. Anantachari

T. Raghavan

K. G. Subramania Ayyar

*On the other side*

Srinivasan

S. : I am Srinivasan.

T. A. : I feel, child, I am not progressing at all.

S. : I do not agree that you have allowed any deterioration. What appears to the waking mind is not what is the real state of your Self. While instinctively you are high in ideals, these transient plays of your outward consciousness leave no stamp of their once having played a role as if to root out what knowledge has been acquired so long.

I am merely referring to your condition of mind after you left Benares.

When you performed *Sraddha* for me at Gaya, I was present there with my uncle Doctor. But I would have liked to make such impression on mother as the condition there is more favourable to increase our vibrations.

Grandfather was there before I came. Only he left earlier,

What you did at Gaya was certainly very useful to grandfather, since he has not yet discarded his yearnings for filial duties. This detachment even from such imagined duties from others has to develop from Inner Mind. I expect he would have given his earnest attention to what I told him on that day.

T. A. : Did you derive any benefit from *Sraddha* at Gaya ?

S. : Not at all.

T. A. : Auntie (wife of Dr. Rangachari) performed *Sraddha* for Dr. at Gaya. Did Doctor come ?

S. : Yes. He came for the first time after his death. He derived however no benefit because he will not receive any benefit. He however leaves a short message for all of you of his family.

He will come now.

T. A. : You noticed my condition before the Vishnu Pad at Gaya ?

S. : It was your emotional body which collapsed there. I had no control over it. It is a sign of weakness but it will make you stronger in future.

May I now make room for uncle Rangachari ?

You may call Rangachari and send us both later.

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## TALK T12

Madras

31-3-40

Sunday

7-0 p.m.

PRESENT :

*On this side*

T. Anantachari

T. Raghavan

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. : Good evening. I have never appeared in my own house because everything there contributes to my getting attached to life. I mean when *Sraddha* was performed to me there. I will not like to come there unless it is essential.

T. A. : You never cared for all your possessions in all your life. How strange you should feel now an attachment when invoked in your house ?

Dr. : Yes. I must not hide my little weaknesses. The weakness is not for any person or thing but is about a new method of substituting. When I took to bed I was feeling unhappy over three maternity cases which had miscarried. In two of them the child went out of position through instruments. I was thinking of a method through which the use of instruments could be avoided however difficult the delivery may appear to be. Whenever I think of my sofa upstairs, I am tempted to go into this question. If I yield to this I might have to take birth at least to fulfil this method. . I do not therefore go there.

T. A.: Were you there at Gaya when Kamala (Mrs. Rangachari) performed *Sraddha* for you and I gave *Pinda* at the Vishnu Pad ?

Dr.: I was pleased though I am not quite used to ceremonials. I came there. Certainly it was of help to me.

T. A.: Srinivasan said you have a message to give.

Dr.: I do not have any message. It was Srinivasan's device to make me talk. Still you may tell Kamala that I am supremely happy.

T. A.: Are you with Pasteur, as Srinivasan said once ?

Dr.: I left him—rather he left me.

## TALK T13

Madras

21—4—40

Sunday

7-0 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

I am Srinivasan. Please do not think you are proceeding backward along the route of destiny. I am getting greater confidence in my endeavours to impart the little light which I have realised from your repeated (just wait) reversions in thought. I now look fondly to both of you to help me to tell you something very important. I am now almost on the verge of complete effacement. That is I am getting more and more de-individualised.

(I find little power).

Let us continue a little later. I am unable to transfer my ideas—though the power is not very weak.

T. A.: Have you met uncle Krishnaswami, V. Raghavachari or Doctor or grandfather?

S.: I am now frequently with uncle Krishnaswami. But I have not met uncle V. Raghavachari. I did not see Dr. Rangachari.

Grandfather is still in the outer regions of the seventh plane. He has to acquire some knowledge of the Inner Self or he must return for experience.

Either he must acquire this knowledge here or he must return to acquire it from experience in another life in the world.

T. A. : Have you crossed the seventh ?

S. : On the transition—I am keeping my individuality for your sake though in all other respects I have passed the limitations of the Prakriti.

T. A. : Why should I be a clog on you preventing you from leaving the Prakriti altogether ?

S. : The answer is simple. Your question assumes unreal individuality to both of us. If both of us were confined within the Prakriti which again is our making and unreal, then what I do or what you do will not get lost within that limited universe. But the effect of every little thought or action.

We shall meet after 12. At twelve or two.

\* \* \* \*

S. : I wanted to come again because I was unable to get my words correctly recorded.

T. A. : Do you feel alright now ?

S. : To some extent—Yes.

We shall meet later.

Let us meet at 5-30 p.m.

\* \* \* \*

T. A. : It still gives me sorrow when you said you would wait for me till I come over.

S. : It is nothing—but more important is the need to understand and realise the unreality of the

destiny which tends to keep us here for ever and in bondage.

T. A.: You said you will have to be there till I come?

S.: Yes—it is there.

T. A.: Where do I come in the picture?

S.: You do come in the picture because you still distinguish between you and me. I do come in the picture since I wish to keep the 'I' till you identify yourself with the Universal Mind. What was till recently Karma, is now a voluntary assumption of duty to you.

Now shall I go?

T. A.: Shall I call Krishnaswami tomorrow morning? Will he respond?

S.: No.

T. A.: May I call V. Raghavachari?

S.: Yes.

T. A.: May I call you also?

S.: I shall come later.

T. A.: Will not Krishnaswami appear if we invoke?

S.: You must fix with any of us.

Fix Thursday evening and call uncle Krishnaswami and me.

I will come to Tirupati and bless Gabu.

(T. A. was shortly going to Tirupati to perform the Upanayanam of his son Raghavan *alias* Gabu).

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## TALK T14

Madras

25—4—40

Thursday

6 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

K. G. Subramania Ayyar

V. R. : Yes. Now I know about the person about whom you wished to ask, though I have not yet met him. However I shall see and tell him and try to bring him to the plane to which he has qualified himself. I think it was just what your friend wanted. (He refers to one mentioned by Gurudass Bannerjee).

It is some time since we met.

T. A. : Will you kindly tell us about dreams ?

[Vide Chapter MVR2 of Division MVR Messages of V. Raghavachari of Part M Messages for the message received at this stage].

I find little power—shall we sit later ?

T. A. : Srinivasan said that this evening Krishnaswami may come. Will you also come ?

V. R. : It will suit me—but it is just possible that Krishnaswami may not come.

I shall go now.



## TALK T15

Coimbatore

15-5-40

Wednesday

8-10 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R. : I am doctor.

I have some things to tell you. You have to call Swami Vivekananda. Call him tomorrow morning at 6 a.m. But do not call him in the evenings nor call any of us on Friday.

Do not call any of us with him. Do not call any of us on Friday.

T. A. : May I ask why ?

Dr. R. : Yes. When you call him I am anxious that our attachments should not interpose in the high messages he is likely to give.

On this Friday we all sit together, to bring all our individual minds to a common appreciation of the Universal Consciousness. That is we strive to think and understand and comprehend—not through our individual minds but through that section of our minds, as has been brought through development in conformity with the Universal Mind.

T. A. : Who all sit on Friday, Doctor ?

**Dr. R.:** All those here who have confidence in themselves, because it is easily discovered if anyone has not obtained the requisite development.

I shall explain.

What we really exercise is not our selves but the dissolution of our individual selves in Eternity. At this great experience for us, all those whose developments have not qualified them to attain to the Eternal will all fall off like chaff from the threshing floor. It is open to them not to undertake this risk since the consequence of failure will take them over to the physical world.

**T. A.:** In that severe test will not high Souls help the less developed ones?

**Dr. R.:** No. Because the sole test is the ability to cast off individuality –and a person who thinks he can help, still has that disqualifying ego in him.

One word to you.

On that day since high souls are likely to be lost to themselves, please do not invoke any of them. You must however invoke some of us next week because I wish to tell you more about this experience. I expect Srinivasan, V. Raghavachari and Babu Motilal to take part.

**T. A.:** Will Krishnaswami take part?

**Dr. R.:** No.

I do not say that all or any of us will rise to Moksha but this and several other experiences are necessary before we attain to the infinite.

**T. A. :** You never told me of this experience till now ?

**Dr. R. :** This experience is automatic. I had never come to this stage till now. Srinivasan has had some experience when his uncle Krishnaswami passed over.

Now shall I leave.

**T. A. :** One word, Doctor ? In the great war which is waging in Europe, thousands and thousands of young men are cut off in the bloom of life. What reaction does it produce in your world ?

**Dr. R. :** Nothing—It is merely the revolution of the wheel of Karma—

**T. A. :** How will the war end, if I may ask you ?

**Dr. R. :** You will find very surprising events. The allies will have a setback but ultimately they will be successful—India will also be affected to its advantage.

**T. A. :** When will the war end ?

**Dr. R. :** I cannot see now. It is not within a short time.

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## TALK T16

Coimbatore

16-5-40

Thursday

5-55 a.m.

PRESENT:

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Bhaskarananda

Srinivasan

Vivekananda

B.: Swami Vivekananda has lost his personal individuality and all that remains of that great Soul in this self-made world of ignorance is the memory never to be effaced of the Swami who did by example and precept, demonstrate to us the unreality and the fleeting nature of our life. He will again appear to you now in his old Self. Now kindly again think of him with me.

T. A.: May we know, kind soul, who you are?

B.: I am one of his disciples, but who still remains here often revelling in the contemplation of my Guru who is the Lord Himself.

I am Bhaskarananda.

(Prayed for two minutes)

T. A.: Is it the great Swami?

B.: He will come if you will allow me to think of him for two minutes.

(Waited for two minutes)

V.: Yes. Swami Vivekananda.

[Vide Section MV1·1 of Chapter MV1 of Division MV Messages of Vivekananda of Part M Messages for the message received at this stage].

I am able to remain only for ten minutes during which I can only invite you to taste the pleasures which are permanent and unrestricted.

T. A. : Will you kindly give us discourses ?

V. : Really I am intending to start ; my lectures will be of a different type from what I gave when I myself was within the influence of distorted vision.

[Vide Sections MV1·2 and MV1·3 of Chapter MV1 of Division MV of Part M for the message derived at this stage].

Shall I begin next time ?

T. A. : Will you kindly make people believe that these are your messages.

V. : Certainly—What is contained (in the messages) will speak for itself.

T. A. : Would you desire that any of your disciples should sit with us when you give these messages ?

V. : No. Srinivasan is here. He is almost with me. He gets my presence by mere thought. It was through him I came here.

My blessings to you all.

Call me between 5 and 7 in the mornings.

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## TALK T17

Coimbatore

12—6—40

Wednesday

5-15 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

S. : I am Srinivasan. Dr. has not come—but will come tomorrow.

T. A. : I called you this morning but you did not come?

S. : It so happened that when I came they also had come. I made way for them. [Here evidently “they” refers to a group of Spirits who came this morning].

T. A. : It is long since we met? I am sure you have a good deal to tell me.

S. : I have to tell you a good deal particularly about your own discussion just now.

Let me first request you both to arrange sittings on definite dates and to reserve two days in the month for Swami Vivekananda.

Always call him in the same place and at the same hour. We shall fix it at 5 a.m.

T. A. : Shall we fix on a Sunday and the succeeding Monday?

S. : Or, fix two Sundays.

T. A. : Last time when Swami came were you present?

He said you brought him.

S. : I was present.

When he said I brought him—it did not mean anything except for your outward satisfaction; as otherwise when everything is measured in terms of the dissolution of individual selves, he could not have meant anything which was assertive of those very selves.

Now you may decide also to invoke Swami Vivekananda at a particular room.

But he must not be called at other times or places until his messages are completed.

T. A. : May we call any others to sit ?

(after some pause)

S. : Better you alone call him at first.

T. A. : May we show this message to sincere persons ?

S. : Yes, but kindly do not accept interpretations—because the interpretation is often on physical basis and those who advance it have allowed their individuality to assert itself.

Now what is the explanation for the violent disaster that a man who has done nothing wrongful to his mind or done anything of which he should be ashamed, meets with? Similarly why does the man who has shot or hanged or caused the sufferings get into the gates of God without difficulty ?

I find that your power is weak.

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## TALK T18

Coimbatore

13—6—40

Thursday

6-0 a.m.

PRESENT :

*On this side*

T. Ananthachari

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

T. A. : About the experience you promised to tell us ?

Dr. R. : You will be interested to know that V. Raghavachari has now lost himself in Eternity—but very strangely Motilal has failed—He is however still here—in the seventh though he should have left this for the world. I am unable to know how this has happened.

When we try, the individual in us gives place to the eternal and those who have already realised that eternal but who still retain self because of older association pass to the beyond at this experience. Such of us as have had glimpses of the eternal but have not been able to retain the exclusion of the self, obtain so much more light that in three or four such experiences we are fit to pass out of this Prakriti. But those who have never realised the supreme but who attend the great experience will fall off to the physical world. That is unless one is able to contribute and co-operate he will find his exit. I felt diffident, but though I did not pass beyond, I have now become a disciple of a



Great Sage. Srinivasan is mostly in communion though he still is here. But Motilal failed unexpectedly—but he has returned after what we call certain death.

I told you that those who undertake this experience do so at great risk. Either we advance, if fit, or if unfit we automatically find our individuality and enter the physical. Those who advance do not actually return to the seventh but, find themselves in that happy state between the highest state and the nothing—That is the state of Nirvana. Therefore it is said by those in the seventh that this experience is death for those that attempt it.

In the case of Motilal, he offered to try but at the last moment felt his diffidence so acutely, that he did not really take any active part in the experience. Therefore while he realised the utter inability to see the Lord, his great humility took him to his place (seventh plane) instead of his falling to the physical world.

T. A. : Can I do anything for Motilal by prayer.

Dr. R. : What Motilal is suffering from is want of development of his Inner Mind. Can you supply the want through your prayers ?

He must find it. You and every one of us must find it himself. *I* cannot help to shed *your* individuality. If I think I can, it shows my inability and ignorance.

T. A. : May I call Babu Motilal ?

Dr. R.: Yes. But please do not call Srinivasan or myself on Fridays.

T. A.: Please tell me what I should do to realise my Inner Mind and to advance?

Dr. R.: You may do what you will have to do in the sixth and avoid going to the sixth. I wish that you should devote one hour every morning in contemplation.

T. A.: How to do it Doctor?

Dr. R.: I think we have told you about it. Three steps.

[Here T. A. read the three rules for meditation given by Srinivasan\*].

Dr. R.: But before meditation, you have to ask yourself if you have obtained control of your emotions.

Try to leave off gradually all desires, love, affection, prejudices, or even excitement so that when you sit, these impulses do not call your attention.

T. A.: You say I should have no affection—What sort of feeling should I have, say, for my wife and children?

Dr. R.: Divine sympathy—it does more good to your dear ones than all your affection.

Your affection is a play of your impulse. It is born out of Prakriti. It is necessary for the security

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\* Anantachari (T.). Messages from the departed. 1940. [Printed for private circulation]. Part 1. Pp. 50—51.

of the Prakriti. Without your affection where is the safeguard for your children against evil-minded persons and evil forces.

But affection while necessary for all normal or average human beings has the serious defect in its effect on Karma. Any play of the emotion adds to Karma. Besides, affection connotes selfishness and leads to assertion of the ego in us. Also this affection has the consequence of generating jealousy and hate. But if you discard this love and neglect your child you will have failed to discharge your duty and thus land in Karma.

Now what I intend to say is to utilise the advantage of affection discarding the serious results. That is done by discarding altogether the emotion which is inborn in us and by replacing it by sympathy. This sympathy is directed not only towards your child—but is common for all, but your child has this safeguard—the realisation by you of your duty to it which along with your sympathy is a great asset more secure and stable than the fleeting love of mortal men.

T. A. : Re. war ?

Dr. R. : I am not worried about the outcome.

The allies will suffer terribly though they will defeat their enemies.

May I go ?

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## TALK T19

Coimbatore

13—6—40

Thursday

6-10 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Sister Elizabeth Nigel

K. G. Subramania Ayyar

Dr. Rangachari

Dr. R. : I have come just to tell you that you cannot call V. Raghavachari ; but I cannot also remain. I am doctor.

T. A. : I do not wish to trouble you now. May I call Annie Besant, especially because K. G. Subramania Ayyar is leaving now ?

Dr. R. : There is one spirit who is anxious to say something. I do not know her name.

T. A. : Shall we say good-bye ?

Dr. R. : Yes.

T. A. : Is it necessary to have the table tilted to send you away ?

Dr. R. : Certainly not. It is equally unnecessary to have the table tilt even when invoking.

N. : I am in the sixth plane. I am Sister Elizabeth Nigel.

T. A. : I am at your service. Please let me know what we can do for you ?

N. : I stand in need of nothing, still I request you to tell me why I am unable to concentrate when I have

discarded all desires. If you can tell me what is wanting I shall be much indebted to you.

T. A. : Madam—I shall try to help you—please give me more particulars so that I may invoke a high Soul and get the help needed by you.

N. : I was told you could put me in the way.

T. A. : May I know who told you ?

N. : Yes. Miss Hammersmith.\*

I am an English woman. I was to come to India but fate took me to the continent where I got disgusted with life. You do not know what monsters there are among men in France and Germany. I was tossed here and there like a tennis ball and my virtue violated under promise of marriage.

I took out my life in Cologne where I found that my seducer had a false name and that he had left for Buenos Aires with his wife. It was five years ago.

I have no desire or longing except to come to India where I wanted to study the purpose of life. Now I have the help of sympathetic friends and I am happy.

T. A. : Will you just wait a minute, when I shall call some high Souls—(Angels)

N. : Certainly—But do I have to meet them—I feel a little nervous.

T. A. : Do not be uneasy : they are so kind and good.

N. : I will wait.

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\* Anantachari (T.). Messages from the departed. 1940. (Printed for private circulation).

Dr. R.: Tell her not to be afraid as fear is an obstruction to progress.

T. A.: Please speak to her yourself.

Dr. R.: I shall address her directly.

Miss E. Nigel, what are you afraid of? Your body has perished—yet that instinct of bodily fear still persists for no reason—besides while I concede you have no desires, I am afraid you have still certain undesirable emotions. Why have you been hovering about your lover's place and watching his happiness with jealousy? Have you not derived satisfaction when he deserted his wife. What has that poor woman done to you consciously that you should hate her. Why do you still hate your lover and then tell us that you have no desires. Hate and envy do not arise except out of desire. Kindly take your mind away from your past associations and study your own case disinterestedly and as a problem of life. Your lover has still to be pitied instead of scorned—and sympathy has to replace hate. When you sit for prayer have a clean mind and do not permit intruding emotions. Please report again in a fortnight. Good night.

N.: Please read it over. I have not quite followed the message.

[T. A.: I read out the message slowly].

N.: Thank him. It is so frank and true. Sorry I have disturbed you—Good night.

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## TALK T20

Coimbatore

19—6—40

Tuesday

6-0 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Raghavachari

K. G. Subramania Ayyar

T. Rajagopalachari

V. R. : Yes.

Why should you take physical life and undergo suffering and happiness so-called which while leaving you unsatisfied brings misery on its very heels? Have you heard of worldly pleasures leaving the enjoyer absolutely satisfied—let me say—leaving the person without undergoing the depths of misery. Why then should you take this body if by happiness or otherwise you are still miserable. I shall deal with this, this evening.

Swami Vivekananda will come to-morrow morning at 6 a.m.

T. A. : May I call anyone to be with us at the sitting—from the Ramakrishna Mutt?

V. R. : Yes. As you please.

T. A. : Is Srinivasan come?

V. R. : No, to-morrow with Swamiji.

T. A. : When can I call Srinivasan for a message?

V. R. : Later in the morning after Swamiji leaves or in the evening.

If you wish to ask questions relating to worldly matters, please do not combine them with our sittings. The reason is very important. In our sittings we make use of your Inner Mind through our Inner Mind which is all that we now possess. In other sittings, we or those that respond make use of your etheric body—not necessarily your Inner Mind. Most of the spirits that respond themselves have etheric bodies. After we cast them off, we are not willing to associate ourselves with them. Doctor is still trying to take impressions from the etheric body of the patients. We cannot agree to his course.

Now we shall leave.

T. A. : Who are all come with you, brother ?

V. R. : Father.

T. A. : Anybody else ?

V. R. : No.

T. A. : Where is Srinivasan now ?

V. R. : Beyond.

T. A. : I suppose he will respond when I call him.

V. R. : Yes.

T. A. : Are you also in the Beyond ?

V. R. : Not quite.

T. A. : Krishnaswami ?

V. R. : Beyond.



T. A. : Will he respond if I call him.

V. R. : No.

T. A. : It is long since I asked you about Gabu.

Yourself, Doctor, Srinivasan and Krishnaswami gave hopes about his eye. May I ask you about this ?

V. R. : At a special sitting we shall consider what should be done.

T. A. : Thank you, brother. When may I call you this evening ?

V. R. : 6 p.m.

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## TALK T21

Coimbatore

30—6—40

Sunday

5-15 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

S. : Only Srinivasan. I am coming from my abode of intense happiness where my Self gets dissolved in the contemplation of the Lord. I make an effort to put on a coat of falsehood when I seek to establish I am Srinivasan. But my purpose to-day and to-morrow is to seek your permission to appear on fewer occasions and to avoid this kind of mental hypocrisy. It need not cause you any concern or feeling of disappointment.

T. A. : I will call you only as and when you desire.

S. : Of late I am feeling absolutely happy in the sweet oblivion of my self and my urge to avoid bringing on my individual consciousness even for a limited occasion is getting more and more pronounced.

T. A. : How often shall I call you, child ?

S. : I shall surely meet you twice a month for three months, and then only once.

T. A. : Do you mean once a month ?

S. : Once only—

T. A. : And after that we do not meet on this side?

S. : Occasionally.

T. A. : What do you mean by occasionally?

S. : You will have a few occasions to think of me when I will come.

T. A. : Shall we call Swami Vivekananda at 5 to-morrow?

S. : Call Swami Vivekananda to-morrow morning after 5-30 and before six. If he does not appear, another great Sage will be enabled to come to meet you. I will come if no one responds.

T. A. : Dr. Rangachari spoke the other day of a great experience in which you also took part.

S. : It was in consequence of that Great Light I am losing my self.

Doctor is now in that stage of transition in which I was till now.

T. A. : Who will replace you in guiding me?

S. : Doctor—Also please call Krishnasami once. He has a high message to give you.

Kindly excuse me when I tell you that your detachments are not—(after a pause)—No. I shall not say now—

T. A. : Who else will tell me plainly and without reservations. Please keep back nothing.

S. : I merely wished to say that your progress in detachment is not in keeping with the progress made

by us here. Hence as the gulf between us widens, the chances of contact diminish.

T. A. : Of course, child, I know I am not making progress. I told you that in sorrow even the other day.

S. : Please do not feel you are receding, as our conscious mind is a trap which ensnares us in long captivity. Please ask for a message on the need for detachment from the great Sage who comes to-morrow.

What I must say is that this detachment merely changes your inner outlook on every external object or event. Those external things, environments, relationships will all remain in spite of detachment while you will inwardly change.

You have to look to your own inner self in order to obtain this changed outlook. Your development should grow from within whatever is the condition or importance or urgency of your external relationships or commitments.

You will hear something valuable to guide you when you sit to-morrow.

Now I shall go.

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# TALK T22

Coimbatore

1—7—40

Monday

5-35 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Vivekananda

V. : I am Swami Vivekananda. I have to tell you that I am not able to remain long this morning. Therefore to continue the message I reserve to the next occasion.

T. A. : Will you please give me a message on the need for detachment ?

[Vide Chapter MV2 of Section MV Messages of Vivekananda of Part M Messages for the message given at this stage].

I shall continue this next time.

Call me two or three weeks later.

T. A. : Re-war ?

V. : It does not interest me ; because I do not believe in externals, however violent or terrifying to our emotions. But I think, after an ordeal, the right will succeed.

God bless you.

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## TALK 'T23

Coimbatore

1—7—40

Monday

6-20 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R.: I am doctor. Your invocation somehow attracted me instead of your revered father. It was because Subramanyam thought of me in his mind. Your father will come if you call again. I know what Srinivasan said yesterday.

T. A.: He said he would not come after two months. Will you take charge of me.

Dr. R.: To the extent I am competent to be of help.

I expect you will derive the greatest assistance from Srinivasan who intends to examine your mental development with a view to afford practical assistance. Whenever you need he will appear—only one condition he will exact as without it he will be powerless to give any tangible help.

T. A.: What is it?

Dr. R.: It is the very ordinary rule. Be true to yourself in every matter however trivial it may be. Also try to control impulses. In doing so apply the

first rule, that is, be true to yourself, even in small matters. I am sorry I emphasise this since a harmony between Inner Consciousness and the waking mind has to be progressively developed. There is no degree in honesty. Either you are honest or not. When you decide to be detached—you can honestly attempt your task and fail. But you cannot honestly avoid attempting the task or postpone it for very urgent reasons of your own. I am simply suggesting to you that getting theoretical and seeing the soundness of it will never conduce to harmony when the waking mind is uncontrolled and is defiant. Hence unless you seriously attempt to subjugate impulses which you know to constitute your enemy within doors, you cannot hope to keep the progress which we anticipate from you.

Good night.

(Just wait)

You need not call your father.

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## TALK T24

Coimbatore

29—7—40

Monday

7 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Blanco White

B. W. : I am Blanco White.

I was a clergyman in the 18th century. I have studied all religions and have written stray pieces of poetry.

T. A. : Are your poems in print ?

B. W. : I should think so.

T. A. : Who were all your contemporaries ?

B. W. : I have lost touch with my physical life.

Kindly allow me next week to dictate a sonnet of my authorship not yet published.

Charles II was king of my time.

I am in seventh plane.

Good night.

I will come again.

War will drag on for some time and finally brute force will be destroyed and sense will prevail.

Good night.

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## TALK T25

Coimbatore

29—7—40

Monday

7 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

S. : I am Srinivasan. I am happy about this place.

T. A. : Please say something. I am not going to ask anything.

[Vide Chapter MS2 of Division MS Messages of Srinivasan of Part M Messages for the message delivered at this stage].

S. : Allow me to leave just now.

T. A. : I feel so depressed.

S. : We all have to face such besettings.

You should try to meet more frequently and get over your doubts by straight questions to those good Souls who have assisted you so affectionately. Doubt unrepressed and unanswered takes the soul headlong along the course chalked out by Prakriti. Take a firm stand and stem in the tide which threatens to out-balance you, and stand on the firm rock of Truth. All will be well.

Good night.

Swami Vivekananda or Krishnaswami will not come. Call Dr. Rangachari to-morrow morning.

T. A. : Shall we call Babu Motilal to-morrow evening.

S. : Yes.

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# TALK 'T26

Coimbatore

30—7—40

Tuesday

6-35 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Ganapathy

K. G. Subramania Ayyar V. Krishnaswamy Ayyar

G.: Ganapati yes. I came simply to help Subramanyam to get over his weakness. I feel you are misjudging yourself. If you are unable to continue, you should see that it is not the want of urge but it is due to want of detachment and calm judgment. I have tried to make you and Chinnappa, but he is more worried over trivial matters than yourself. I am anxious that you both (I mean T. Anantachari and Subramanyam) should not lose these opportunities as I am afraid that those good souls who respond may in their development become lost to you. Besides if you lessen your interest the proper response also gets lessened with the inevitable result that you will not have again any chance of communication. But what I say cannot be assumed or put on like a coat. Unless you carry your Inner Mind with you it is useless to pursue this path since you neither serve yourself nor others. I suggest as a very practical step that you (Subramanyam) devote 15 minutes daily to a study of these messages, that you both should sit at least six times in a month, that you never attempt to seek any advice except in Spiritual matters, and finally that you

do not attend any sitting before carefully studying the previous messages received, particularly when you are invoking Swami Vivekananda. I shall be glad to come whenever my help is required.

T. A. : Have you met Srinivasan.

G. : I occasionally meet Srinivasan but I am more in doctor's company. I had known Krishnasami when he was here. I do not know V. Krishnasamiér is here (V). May I leave ?

T. A. : After blessing us.

G. : Yes.

V. K. : I have no desire to talk but I have broken my rule. Do not tell my relations about me. Ganapati called me here. Doctor is here but says he will come this evening.

T. A. : Please give us advice as other spirits have given.

V. K. : Simple rules easy to understand and appreciate are rendered difficult of actual practice by the introduction of alien elements which have no place or existence. I had always said that the cause of domestic troubles is the presence of the inevitable stranger-elements in the family—and the cause of litigation is the intermediate mischief makers who divide the two parties and keep them so. So also the parasite that keeps our real Self hidden from our perception is the unwanted emotion in us. Kill this without mercy and you are safe. This emotion has so much possessed you and has warped your judgment

that you are induced to think that the emotion is yourself. Therefore when you propose to kill it, your false Self protests and opposes. Slay this though it looks formidable and you have become detached from what you should never have associated yourself with.

A drunkard brings on the habit himself. When he is able to get over his habit he considers it a great achievement. So also when we completely get detached, we are said to have developed though we have done no more than that drunkard.

May I leave ?

You may call me any time.

T. A. : Great War and India's fate ?

V. K. : You must so train your mind that you can with indifference see the greatest of calamities as the God's Good Work and the place of India in the conflagration is immaterial where the fate of modern civilization is in the melting pot.

God bless us all.

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## TALK T27

Madras

15—8—40

Thursday

7 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Babu Motilal

B. M. : I have had such astounding and varied experience that I would never again be given any chance to slip. It was just like a man who falls head-long against a rock from a great height but who instead has only the fright and not the disaster. I was saved from that certain disaster by that Fountain of Mercy and never will my Self again show itself.

What is truth? It is not what you see with your eyes or what you perceive with your outward consciousness. All that they present to you are based on that great Fiction, the individual arrogation of the Self. It contributes to the misappropriation of all your perceptive faculties for objectives which are false and have the eclipsing of the real as their certain result.

The day when I found how unequal to the minimum requirements I was when the other Great Souls showed how far they had developed—that day I had renounced all that I was priding to myself as my superior knowledge.

Knowledge is really ignorance and perpetuation of it when it does not seek to touch even the outward fringe of the absolute Truth. While you learn to dive deep into the distorted maze of life you never for once chance to direct your outlook outward from that maze. What worldly knowledge brings is a greater intricacy in that web of life and a deeper cloudening of our perceptive ability of the Inner Mind. I shall take a small illustration.—Wait—I shall meet you again later to-day or afterwards since I have to leave.

I have no occasion to meet him (Srinivasan) after that experience—but I must meet him for my own sake.

Will you call him to-day? This evening—I shall also come.

Let us pray for two minutes.

Just think of the Lord as pervading everything.

[We prayed for two minutes].

The littleness of our existence and our humility should form the substance of our prayer.

Let me go.

T. A. : Give us your blessings.

B. M. : Blessings of the Lord.

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## TALK T28

Madras

15—8—40

Thursday

5-15 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

T. Raghavan

K. G. Subramania Ayyar

S. : Mysterious night when our first parent knew thee from report Divine.

T. A. : Who are you please ?

S. : I am Srinivasan. I just quoted the first line of Blanco White's sonnet. He will come and explain the sonnet whenever you call him.

T. A. : Gabu wishes to know all about the march of the soul from Death to Reincarnation.

S. : Certainly.

I am anxious that everyone of us ought to possess three requirements. First is freedom for the mind ; the second is purity of conception ; the third is knowledge based on maturity of understanding.

I have stated these in the order in which we have to acquire them. No mature knowledge is possible unless the mind has freedom. Similarly we cannot attain to the real unless what is false and misleading is removed for ever from our minds. Hence purity of

thought is a necessary requisite for the third and final stage.

Now I shall deal in the order I have suggested. You Gabu, may be assured that I will explain the passage of the soul in the various stages in the course of my messages. I mean that your question will be answered when I deal with these three stages.

A soul takes life only because its inner mind is under the sway of instincts and emotions. The matter will be confusing if we mark a beginning and trace its development from that point. I will take the position of a soul at a given point and find its history and future from known facts and influences from those facts. You will agree that I must have to make dogmatic assertions if I relate the history of a soul. Now I shall try to avoid such assertions as far as I can. At a given stage a soul finds itself compelled by certain unknown forces which the soul identifies as its own. These forces are caused by the state of the inner mind which has created for itself a different existence distinct from its real existence. When a young infant claims an object as its own without anyone telling it, the feeling of self is not an acquisition but only instinct. Take the case of a young infant. It gets a craving for appropriating things to itself. The child gets the instinct by the forces of emotion which are centered in its etheric body. Just as you put on a coat and call that coat your-self, the soul calls that etheric emotional coat its own ; its own individual self. This emotional coat is more and more affixed to the mental outlook that we lose sight of the soul within. We lose sight also of that knowledge. That soul can never be



affected through external agencies, and we substitute knowledge by a perpetuation of ignorance based on disbelief in the immortality of the soul.

As we die the physical coat is destroyed but the emotional coat is there, as good as before when the physical body was available. The emotions directed satisfaction through those physical agencies. When the physical agencies disappear the emotional self which has kept uncontrolled all cravings, lust, desires or hate preys upon the unfortunate self for satisfaction. The unhappy self who is thus full of emotions which redound on him is said to undergo the tortures of Hell.

The future of this self is determined by itself. If it is unable to control its passions its inner mind constantly is engaged in discovering means of satisfaction but not the means of overcoming them. Placed in this situation what the inner mind directs is to bring about a realization of those sensual objectives craved for, and by auto-suggestion gets for the unfortunate self a new physical birth but with all the retrograde consequences of deeper slavishness to emotions.

Now what happens if the soul, by knowledge acquired through experience and precept, tries to shake off the shackles of passion. The origin of this divine knowledge is marked not by success in any test but by the forward automatic lifting of the self through its powers from within. The self finds he is gravitating towards new spheres and environments. He also finds that the emotional coat is gradually wearing off through disuse. In the fifth plane stock is taken of

the remnants of this unwanted garment. If it is so useless to the self he finds he is without it and free of it, when we say he is in the sixth.

I shall deal with another aspect of this stage next time.

Good night.

## TALK T29

Madras

24—8—40

Saturday

7-45 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

K. G. Subramania Ayyar

T. R. : Srinivasan will come this evening. I am father.

I will be here to-morrow when you invite Swami Vivekananda.

You may call me, Srinivasan and Doctor. V. Raghavachari may not be able to come. He will be absorbed in his meditation. He makes himself so scarce that we see him once in two months. Now I just came to say that you should call Swami Vivekananda once in a fortnight on Sundays without fail. What he gives to us will be more valuable than generations of experience. He gives these in substitution of some of his teachings which have unwittingly led many of his ardent followers to give a much narrower and therefore untrue interpretation. Not only does he intend to correct this wrong attitude which those sincere men have learnt to adopt, but he also wishes to tell us who have no intimate knowledge of his teachings about the Light beyond our understanding. I do not profess to say I have yet seen or experienced that Light—and what little ecstasy I might have derived may have been due to my associations

rather than to intrinsic merit. Anyhow it is always advantageous to start from the stand-point of others who require to go over the grounds already covered by us.

If the teachings of Swami Vivekananda relate to matters already within our knowledge it is still necessary for us to obtain that stability which will sustain all the structures to be built on that stable foundation. Hence I will welcome confirmation of what I pretend to know and to convert my theories into conviction. For this reason I will ask you to call me for every sitting though the first few messages may relate to matters already within my knowledge.

T. A.: How do you know, father, that he is coming to-morrow? Did you speak to him?

T. R.: I know also the subject which he is intending to deal with.

T. A.: How do you get to know it?

T. R.: We get thoughts without any physical meetings. I know what passes in the minds of others and from that I can deduce what will happen, though I cannot foretell with certainty. I have to leave. I have overstayed.

T. A.: Do you meet Srinivasan?

T. R.: Rarely.

One of these days you will have personal experience of the place to which you have qualified yourself.

Srinivasan will bring about a vivid experience for you. You will be shown the regions which your

present development has qualified yourself to reach—but you will be warned that if you do not continue to maintain this level, you might lose the prospect of reaching Srinivasan. This experience will come when you will be laid up with fever and will recover.

May I go ?

T. A. : Will you help me, father ?

T. R. : Yes, I will help.

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## TALK T30

Madras

24-8-40

Saturday

5-45 p.m.

PRESENT :

*On this side*

T. Ananthachari

Dr. C. R. Krishnaswami

K. G. Subramania Ayyar

Sir S. Varadachari

*On the other side*

Sir Oliver Lodge

T. A. : May I know who you are ?

O. L. : You called Oliver Lodge. Here I am.

(He was not invoked just then though earlier in the day T. A. was telling K. G. S. that they should call him some day).

I am interested in giving the contents of a sealed envelope in the right hand top compartment of my glass almyrah. I called for it before I passed over but my boy Raymond said we shall call for it from this side.

I must not get you to know its contents in intimate details lest you are suspected. I shall attempt my disclosure at two places simultaneously. It contains a record of my experience on a singular occasion when I happened to see my father and son in gorgeous light. If you could have that envelope secured with someone I can tell you what I wrote.

These writings are in blue pencil. The seal bears my initials O. L. I have found my bearings, 'because,

like Goldsmith, my Heaven commenced before my world was passed.

(Here those on this side were discussing about the exact reference).

The quotation is from his socialistic poem *The deserted village*.

T. A. : Has your sealed envelope been opened?

O. L. : No.

T. A. : Have you given the information you gave us here, to anyone in England?

O. L. : I have to attend the clairvoyance of Estelle Roberts to-morrow.

T. A. : When is it?

O. L. : To-morrow at the Aeolian Hall at 4 p.m.

T. A. : Shall I take it then that till now I am the first to know it?

O. L. : No.

T. A. : Who else then knows it?

O. L. : Mr. Paul Anderson who, however, has been killed to-day.

T. A. : Who was he please?

O. L. : He is a member of the Psychic Research Society. He was killed in Bristol in an air raid to-day.

T. A. : But how did he come to know the contents?

O. L.: I conveyed them to him as soon as I died.

T. A.: What shall I do with the message you have given us in confidence ?

O. L.: Keep it with you till you hear from me.

Have you any questions ?

S. V.: Is it your wish that we should not ask for more information about the contents ?

O. L.: Not until I have tried in England.

T. A.: Are you going to disclose it to-morrow through Estelle Roberts ?

O. L.: You have not followed me.

T. A.: I am so sorry. Will you kindly say it over again.

O. L.: What I have planned to do, was to have the envelope with seal intact placed on a table and to dictate the contents at two places simultaneously. I will appoint the time and let you know. I will tell you who all sit in England ; also tell them about you.

S. V.: Are you now able to feel satisfied as to the correctness of your inferences ? Do you feel that the criticisms against them are justified ?

O. L.: I had never felt doubts, but I feel I was too self-centred while asserting my pet doctrines.

S. V.: Will you enlighten us on the subject more fully ?

O. L.: Yes.

S. V.: When please ?



O. L. : I shall tell you.

T. A. : (Pointing to Sir S. V.) Who is this gentleman who has been asking these questions through me ?

O. L. : I can only realize the sincerity of your company. You have to do yourselves some flattery since I find that you have no grasp of your high attainments—mentally, of course.

S. V. : Will you please enlighten me further what exactly you mean ?

O. L. : Just this—that your mental purity is far above what we are accustomed to find in our sphere.

S. V. : That is encouraging, but will you please tell us what more we should do—to learn from you (?)

O. L. : Now I am diffident to speak out, because I am not yet introduced to the mystery of destiny—and (Here the board did not move).

O. L. : How is it that I am not able to move this ?

T. A. : Perhaps our power is weak. Let us wait for a little time.

(Waited a minute)

T. A. : In which plane are you please ?

O. L. : The fifth—where I can order my surroundings and company.

T. A. : When may I call you ?

O. L. : In a week's time ?

[As we were about to close]

O. L. : "One word—write to The Psychic Research Society about this so that they may not say later that I never appeared here."

T. A. : How much shall I say ?

O. L. : Take down this letter.

"At a private sitting at a quarter to six p.m. (to-day), we were agreeably surprised to get a response from Sir Oliver Lodge. He gave us sufficient indications to prove his identity beyond reasonable doubt. He then referred to a sealed envelope kept in the right compartment of his glass almyrah. He said that the seal bore two letters O. L., presumably those belonging to his name. He also gave us some indications as to what was in it—but out of regard to his wishes we are withholding publication until his wishes are more fully ascertained. If you happen to hear about him either from him or otherwise I shall be obliged if you could write to me as early as convenient."

S. V. : Is this all the letter ?

O. L. : Yes.

T. A. : To whom shall I address this ?

O. L. : British International Society of Psychical Research London.

T. A. : Is this enough ?

O. L. : Add—London S. W.

S. V. : Shall we inform the press here also ?

O. L. : No. We do not need to prove to the world—except to convince the genuine unbelievers ; nor do I wish to start a controversy over your sincerity.

[The entire letter was read over, and O. L. was requested to say if it was all right.]

O. L. : Yes. Add ' Yours 'sincerely '.

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# TALK '131

Madras

25—8—40

Sunday

6-0 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Dredge, an Englishman

K. G. Subramania Ayyar

Vivekananda

V. : I am Swami Vivekananda.

To-day I wish to say something till half-past six since I have to leave for another important call.

[Vide Section MV3·1 of Chapter MV3 of Division MV Messages of Vivekananda of Part M Messages for the message delivered at this stage].

I mean that we are every second depending for our living . . . [Will you wait for two minutes? . . . Waited for two minutes]. I was interrupted by someone who wanted to speak to you just now. He has left. He is an Englishman.

[Vide Section MV3·2 of Chapter MV3 of Division MV of Part M Messages for the message delivered at this stage].

Just wait for a minute.

[I am Dredge.

T. A. : Will you kindly wait?

D. : Yes.]

V.: Now I shall proceed.

This man Dredge appears to have some trouble. Not being able to see me or move the board, he was waiting to speak and I gave him a chance seeing he was worried. Kindly attend to him as soon as you can.

[Vide Section MV3·3 of Chapter MV3 of Division MV of Part M Messages for the message delivered at this stage].

T. A.: You told us Swamiji that we should call you only on Sundays?

V.: You may call on any day provided you sit at six except Thursdays.

T. A.: Will you, Swamiji, help us to follow always the right path?

V.: As you develop more, this diffidence will grow less. I shall certainly help you to develop your minds.

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## TALK T32

Madras

25—8—40

Sunday

7 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Dredge

K. G. Subramania Ayyar

Srinivasan

T. A. : Is it Dredge ?

S. : No. I am Srinivasan. I came to tell you of some mistakes we have made.

If we intend to invoke Swamiji we must make all our powers available to his use. It will not be sufficient if we sit at the appointed time. To-day your powers have almost exhausted you. You should have avoided last evening's sitting. I shall tell you how you have got exhausted.

Dr. says that your pressure has fallen from 156 to 140. But in Subramanyam's case it is worse. It fell from 120 to 90.

T. A. : Do you mean blood pressure as we understand it here ?

S. : What I have said is correct. It is not the blood pressure as you understand it. Doctor will tell you later. This measure will indicate your powers.

I will not advise you to sit in the evening.

T. A. : When are you continuing the message ?

**S.:** It is unfortunate that I am not able to ask you to sit to-day. On any day please call me first and I will come.

**T. A.:** Did not my call yesterday morning reach you?

**S.:** It was due to my inability I could not come in the morning—but in the evening I came—but simply watched.

Oliver Lodge has arrived here with some self-importance. He thinks that our aim is to prove survival to a few of his colleagues in England. I was amused because from here all this appears as mere Lunacy. As regards this man Dredge he is worried owing to lack of understanding.

His entire etheric body has not left and so he occasionally thinks he should one day return to the world. There is a danger of his slipping to the Earth. Please call him now and tell him that he should take some interest in relieving others and not to expect relief. Also that meditation on God should be whole-hearted. You may tell him that he may re-visit his friend Smithers who is still in the first and try to lift him.

**T. A.:** Father said something about your showing me the regions there.

**S.:** It is always when your conscious mind is powerless that you are enabled to see the Real. I will show you over the happiness waiting for you—if occasion will arise. I can tell you that after this experience you will live. 4

T. A.: Will I have a recollection of it on recovery?

S.: Certainly—You will be told by a guide that unless you continue to live the kind of life which you have so far lived your promised happiness might become lost.

I am always here for that purpose—of seeing that you do not slip down.

Please call Dredge.

D.: I have followed the message about me. How do I go?

T. A.: Yes. It is so simple. Just think of him as you saw him last. You will be there. Your deep concern for his suffering will take you to him. He is still in darkness thinking still of his base cravings.

D.: I now see that I can go. Can I not instead see the Great Spirit and proceed higher instead of to lower regions?

S.: Look here, I will answer you.

Unless you are absolutely unselfish the higher regions will not admit you. Your selfishness is the key with which you lock yourself out of God's presence. When you said you wished to reach higher regions, your self was predominant and your selfishness which is a dirt has to be swept out of you before you qualify for your entry. Therefore when instead of longing for your good, you long for the good of others, you will irresistably unlock the doors of God's magnificence.

D.: Thank you so much. Good morning.

T. A.: God be ever with you.



## TALK T33

Madras

25—8—40

Sunday

5-35 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

G. Sundaram

*On the other side*

Dr. Rangachari

Dr. R. : I have asked that no one from here should engage you in any topic other than very light conversation. I am Dr.

T. A. : Srinivasan spoke this morning of my blood pressure having gone down. Is that the same doctors understand here ?

Dr. R. : It is nothing. Doctors are conversant with diastolic pressure but what I meant and which Srinivasan did not follow was the maximum pressure which your constitution could sustain.

T. A. : Any measure of it ?

Dr. R. : A very slight shock in your present condition will result in a setback on the heart. Hence until Subramaniam gets to over hundred which is safe I had advised against a tight sitting. He will be all right in two days.

T. A. : And I Doctor ?

Dr. R. : As for you, it should not be lower than 135, and you will get 135 before to-night if you persist because it is now 141.

T. A. : What is the measure for my healthy state ?

Dr. R.: This is a measure known to us particularly since we cannot affect you if it is lower than this minimum. No person whose pressure is lower is a medium.

T. A. : 135, minimum for me?

Dr. R. : Of your age because it varies with age, constitution and mental development.

I do not like to tax you but this is a subject I have been longing to tell you being my discovery from here.

Next time you may get Dr. Krishnaswami. He will follow what I mean. I want him to give an injection to raise the pressure and see if the power increases.

I say that a medium could be created by physical treatment, orally or by injections. A non-medium can become a medium or vice versa since this is the test.

Once you had loose bowels and I discovered that you would not refrain from calling us. I said that we were deep in meditation and asked you not to call us. Now I shall stop, but you need not tell Krishnaswami until I tell him about this.

T. A. : Can we sit after a week?

Dr. R. : If it is above the minimum you may sit as often as you like.

T. A. : How can I know when it is the minimum?

Dr. R. : I can tell you.

T. A. : Can Srinivasan come next Saturday or Sunday?

Dr. R. : Yes.

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## TALK T34

Madras

7—9—40

Saturday

7-30 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

[T. A. was telling K. G. S. that Dr. Rangachari gave a startling message on the preceding day].

S. : I am also giving a startling message. I am Srinivasan. I am asking you not to invoke Swami Vivekananda for another three weeks till your friend improves—I mean K. G. Subramania Ayyar. He has definitely been losing his powers. I want to help him both mentally and in spiritual powers.

(Here K. G. S. observed—There is nothing particularly wrong).

I know more than he. I know more than he will tell you. I am not anxious about his mental powers but his physical powers are giving way. Let me tell you now that he should have complete cessation of every strain for some ten days.

K. G. S. : I do not feel particularly weak.

S. : You do not know how we engage you.

If I did not know, or would not care to feel what effect I produce in you.

[Here the board did not move].

K. G. S. : What should I do to develop my powers?

S. : You have overstrung all your powers. I will advise you not to sit for two weeks but please call V. R. this evening for a short sitting.

T. A. : What about my powers, child?

S. : Your power is quite normal. You may sit with Sampath.

T. A. : Re. the promised experience.

S. : You may not have it for two months—Later on you will have an occasion when I can meet you directly. Even afterwards I will find further opportunities to meet you. It is the first that is difficult.

T. A. : Can I directly talk to you?

S. : Yes, provided you train yourself to temporarily keep your consciousness dormant. This can be achieved either by strong will or a willingness assisted by physical dope like chloroform; or you may await an opportunity during an illness when you temporarily lose yourself. The only requirement is the shutting of the conscious mind when the vision beyond could manifest to you.

T. A. : Which of these would you suggest to me?

S. : The third or the first but never the second.

The second is for ordinary persons through whom messages can be received. That is whenever a medium fails to get the trance they administer morphia or chloroform.

I can try without attaching myself more than now.

T. A. : One request. Please help K. G. Subramania Ayyar to get back his powers. I am very sorry he has been losing them.

S. : He must not sit anywhere for two weeks. Then sit here with Gabu or Sampath—with him (K. G. S.) also.

Gabu is better. Then I shall tell you if he has improved. Swami Vivekananda can be invoked only with K. G. Subramaina Ayyar, since the others have no maturity of understanding.

Let us not strain further.

Call V. Raghavachari for 15 minutes.

Not to-morrow nor till two weeks.

## TALK T'35

Madras

7-9-40

Saturday

5-45 p.m.

PRESENT

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

V. Raghavachari

Srinivasan

S.: I am Srinivasan. V. Raghavachari will be here in a minute.

K. G. Subramania Ayyar should not sit here or anywhere else till the 21st. Here is uncle V. Raghavachari.

V. R.: I am come here to protect our communications from the danger of discontinuance.

I was asked by Srinivasan and your father to do something to prevent interest from failing and to minimise external intrusion from unwanted spirits.

I shall give you some 'advice' since I am confident you will try to follow it.

T. A.: Most certainly brother.

V. R.: I am addressing Subramanyam more than you.

The first defect which you have unintentionally cultivated is the lack of sustained interest—not in us—but in the urge to develop yourself along paths of detachment, concentration and divine knowledge.

Some eight months ago when I saw you I anticipated such progress that you should have had either the vision of the divine, or at least the meeting with some extra sensory phenomena. I am told that now you are receding even from your old position. Short of bringing you together the next course is to make you remain together for some time before invoking us for a message. That is—it is useless for you to meet here just for calling us. What you may do instead is to be here for a day or even two days until you get the interest in calling us. You may even think out what questions to ask and what problems defy your clear thinking. When your mind is thus cleared of confusion and is kept ready and receptive we have simply to manipulate the mechanism and to tune its efficiency along the forward path of Divine Knowledge. Now I have strained you more than I intended. Let me summarise—

(1) Subramanyam does not sit elsewhere for any sitting. His mother gets worse and more attached through calling his father.

(2) Come here two days before the proposed sitting. Do not come for sittings but meet here to study and train for progress.

(3) Keep a clear mind over the subject you desire to ask us. I mean keep your doubts as definite doubts and do not get confused as to what is your difficulty. If you are not clear as to what you want, you cannot blame us if our answers are not definite or even cogent. You do us some injustice when you say that our answers are not high or good or that there is lack of power.

(4) Do not mingle seances for curiosity, with the subjects we are intending to deal with. There are two kinds of such seances—one on your side and the other from here. I want to avoid both till your messages are received.

T. A. : What you mean by the two seances ?

V. R. : Suppose you intend to sit on the 23rd.

You should not call some friends for display. It means display for you and curiosity for your friends and nothing absolutely for both of us. Then there is the curiosity of friends from this side. Even to avoid them you have to exert your mind. I mean that if you are particular about the subject and not anxious for mere Spirit Communication, these intruders will drop off.

(5) Finally get some practice at concentration.

That is all.

To T. A. : Try to see the difficulties of others. Our development increases to the extent of our sympathy. Our inactivity in shutting our minds and not noticing suffering makes our path crooked and narrow. Experience in the widest possible scope of the wiles of Prakriti is the sure illumination along the way to reach God.

Call Swami Vivekananda, Srinivasa, Dr. Rangachari, father and K. G. Subramania Ayyar's father.

About calling me Srinivasan will tell you.

Do not call Oliver Lodge till we tell you—nor call Motilal.



T. A. : Srinivasan said something about taking me to some regions and bringing me back with all the recollections.

V. R. : It will be only when your interest has increased. I mean interest in the subject.

Blessings.

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## TALK T36

Madras

17—9—40

Tuesday

9-0 p.m.

PRESENT :

*On this side*

T. Anantachari

P. V. Venkatavaradan

*On the other side*

T. Rajagopalachari

T. R. : I am father. I came for a short talk. Srinivasan is now beyond seven. He went over four days ago.

T. A. : So he would not come to talk to me ?

T. R. : No. He told me that he had to go quite unexpectedly.

T. A. : But, father, he said he would stay on till I came over.

T. R. : Yes. He may return. I am also wondering. I know no more.

T. A. : May I call him now.

T. R. : No use, try.

T. A. : I am, however, glad he has gone over without waiting for me.

T. R. : No. He will return before your time.

T. A. : He said he would give me some experience. Can't you do it, father ?

T. R. : Yes. I shall do it in four months. I shall give you second sight to see our world.

Srinivasan met me hurriedly and took leave. I shall try to know more about Srinivasan and talk you to you in 2 days.

T. A. : How could you know it?

T. R. : By enquiring the cause of his sudden departure.

## TALK T37

Madras

18 -- 9 -- 40

Wednesday

5-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

P. V. Venkatavaradan

T. R. : I am father.

T. A. : I wanted to invoke Srinivasan.

T. R. : Yes. I also waited to see if he comes.

T. A. : Will you tell us about the Bhagavat Gita.

T. R. : I find it difficult to give lengthy messages.

T. A. : Can you do it if I sit with K. G. Subramania Ayyar?

T. R. : I may. I now find it difficult to think and adjust to the power.

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## TALK T38

Madras

21—9—40

Saturday

5-50 a m.

PRESENT :

*On this side*

T. Anantachari

P. V. Venkatavaradan

*On the other side*

Dr. Rangachari

Dr. R. : I am Doctor.

T. A. : How is it Srinivasan did not appear when I called him.

Dr. R. : I have not seen him for the last seven or eight days ; till then I was meeting him daily.

T. A. : Can't you try and see him.

Dr. R. : I tried but I am not sure where he is but I do not think he would have left you for ever.

T. A. : Please give me as usual some high message.

Dr. R. : It is difficult for a continuous talk on my part—with you and Sampath sitting.

T. A. : Do you see the destruction going on now in Europe ?

Dr. R. : Yes, but we are unmoved. It makes no difference whether one lives there or here.

T. A. : Any message to me ?

Dr. R. : I shall enquire about Srinivasan to-day and try to know something.

---

## TALK T39

Madras

30—9—40

Monday

6-0 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Sundara

P. V. Venkatavaradan

T. A. : Are you Sundara ?

Sundara : Yes.

T. A. : Tell us your experiences beyond the seventh plane.

Sundara : It is more beautiful and pleasing. There is more freedom. It is close to Heaven, which we have not seen. There are no teachers or guides. We must rise ourselves. That is my first experience. I stayed three weeks there. I am going there to-day.

Srinivasan did not tell me anything because he had no idea that you would call me. All we met there were strangers. There are still regions even beyond that. We cannot stay there before we are fit. I mean by fitness—mental fitness. It will take three weeks before I return. So you cannot call me before three weeks. Srinivasan also will return by that time. I do not know if I will be re-born. It is not all left to us.

T. A. : When is it left to you to take birth or not ? and when is it not ?

**Sundara:** It is difficult to describe. It is automatic law. When very mature we have got some choice.

**T. A.:** Hell?

**Sundara:** I had been there twice.

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## TALK T40

Madras

5—10—40

Saturday

6-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthachari

Dr. Rangachari

P. V. Venkatavaradan

T. A. : Please tell us on Reincarnation or Free Will and Destiny.

Dr. R. : I am not very well informed about it. I may say what you already know.

T. A. : Why does a soul at all take birth ?

Dr. R. : It is sometimes found that it is not possible to work off Karma without the human body. That is one reason. I also find after coming here that married life is an essential requisite to reach the higher mental plane. It is a step which you must not pass over. If you do so, later on, however high you may be, you will feel handicapped.

But it does not mean that those who died bachelors should necessarily be re-born. They might have had the experiences of married life in previous births. And generally those who die young are old souls. Failure to discharge a particular item of duty on earth is the third cause.

The next and last is the wilful reincarnation of souls beyond seventh. They may wish to render some



help or they may take a fancy to go back after becoming advanced souls. They won't get involved in Karma while in body ; they have the proper equipment.

God decides as to the family in which a soul is to be born. It is automatic and correct.

T. A. : How to work off Karma ?

Dr. R. : Suffering is the natural way of working off Karma.

T. A. : Is there any other way ?

Dr. R. : Yes. Service and kindness.

I will not come for a fortnight or ten days. I am going to the beyond. I have gone there five or six times and remained ten days each time. If K. G. Subramania Ayyar comes call me this evening at 4-30. To-morrow call Swami Vivekananda. You may call V. Raghavachari. Try Srinivasan. You may call Babu Motilal.

## TALK T41

Coimbatore

7—10—40

Monday

6 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Babu Motilal

V. Raghavachari

T. Rajagopalachari

Srinivasan

Vivekananda

[Vide Section MV4.1 of Chapter MV4 of Division MV Messages of Vivekananda of Part M Messages for the message with which the sitting began].

B. M. : I am Motilal. Swamiji does not find enough power.

We shall try after ten minutes. He says he will complete at least one aspect of his message. Please wait and then call him again.

T. A. : Who are all come ?

B. M. : V. Raghavachari and your father. Srinivasan is not come. I feared your power was weak even yesterday. Now let us wait.

(Waited for ten minutes)

After ten minutes Swami Vivekananda.—

I shall try again.

[Vide the rest of Chapter MV4 of Division MV of Part M Messages for the message delivered at this stage].

Call me two or three weeks later.

Srinivasan has come.

Blessings to both.

\* \* \* \*

S.: Yes. Srinivasan.

T. A.: May I call you this evening?

S.: No. Call me along with Swami.

T. A.: You left suddenly without telling me.

S.: I have not left but come nearer—sometimes within you.

I do not exist as self—though for speaking I call myself Srinivasan. It is wrong to think I will not respond, but my response will be limited to a few occasions. May I leave?

# TALK T42

Coimbatore

7—10—40

Monday

4-50 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

V. Raghavachari

[Vide Chapter MVR-5 of Division MVR Messages of V. Raghavachari of Part M Messages for the message with which this sitting started].

V. R. : Now I shall stop.

I was present when Swami Vivekananda addressed you this morning. Srinivasan is mostly in the beyond. So I am too. Krishnaswami is here too. We are not here as individuals. It is so difficult to explain to a materialistic mind. We will always respond to you. Our response will be very infrequent.

Blessings always.

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## TALK T43

Madras

23—10—40

Wednesday

6 a.m.

PRESENT :

*On this side*

T. Anantachari

P. V. Venkatavaradan

*On the other side*

Babu Motilal

B. M. : I am Babu Motilal.

T. A. : I should like to hear from you on Reincarnation.

B. M. : Somebody has told you about it. I see it in your notebook.

T. A. : Yes. Dr. Rangachari has said about it in a brief manner.

B. M. : Karma can sometimes be wiped off only with the human body. So high souls may also be forced to the earth.

Very superior souls take birth of their own free will to do some work.

T. A. : Are there such souls in India now ?

B. M. : It requires much thinking and analysis to answer it. Ordinary souls are forced to take birth when their net Karma can be put in a shell capable of being easily dispensed with on the earth. That Karma in the shell can more easily be shaken off there than here. I have said all. You may put questions if there is any doubt.

T. A. : When souls leave the body how long do they take to get re-birth ?

**B. M. :** It depends on the nut shell, that is, Karma must take a definite shape.

**T. A. :** But I thought that when the soul left the body its Karma is well defined and known.

**B. M. :** But it is not workable on earth and hence there is death.

When a man's Karma takes a particular shape it can no longer be worked off there.

At a certain stage it is beaten by your own axe to the shape and you can no longer expiate it there. Then at once death comes.

**T. A. :** He then goes over.

**B. M. :** Yes. Here he works out some Karma and adds to it sometimes.

**T. A. :** How does he add there, Babuji ?

**B. M. :** It is also like the earth in most respects. If he wipes out all the Karma here, he need not be re-born.

**T. A. :** Children die ; what is the idea ?

**B. M. :** A little suffering needed.

**T. A. :** Does it mean that the child's entire Karma is wiped out ?

**B. M. :** No ; that is the shape at that time. Its remaining Karma has to be wiped off here.

**T. A. :** Please tell us in one short word how to get rid of Karma ?

**B. M. :** No royal road. Be good and kind and dutiful.

---

## TALK T44

Madras

9—11—40

Saturday

4-30 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

V. Raghavachari

V. R. : I am V. Raghavachari. So glad that K. G. Subramanian has come. You must call Swami on Monday and Srinivasan to-morrow.

T. A. : When shall we call ?

V. R. : At a little after 6-0 a.m. Call your father only when you call Swami Vivekananda.

T. A. : Whom shall I call with Srinivasan ?

V. R. : Motilal and a new spirit who is very genuine. His name was Krishnaswami.

T. A. : What was he in life ?

V. R. : He says he knows you. He has, it seems, appeared in your sittings.

T. A. : Is he Justice V. Krishnaswami Aiyar ?

V. R. : Yes.

T. A. : I shall certainly call him. May I call Mr. S. R. Ranganathan when we invoke Swamiji ? He is so anxious.

V. R. : You must decide if his presence will not divert your attention. The risk is that you both

might be more conscious of his presence than we could allow, if we have to use your powers in full. All the same he might not be a drag—his mind may be quite sincere when he will add to Swamiji's powers.

T. A. : K. G. Subramania Ayyar and I are not frequently sitting now. Something or other prevents his coming here to sit as often as we would like. What is your suggestion, brother ?

V. R. : It is a very important matter. Call his father sometime. I shall also come. You may call him to-morrow evening.

Srinivasan has almost become liberated. It means he is the all-pervading Spirit. His Karma is nothing. He, however, wishes to be called Srinivasan and will respond until you pass over. His period of stay here terminates totally from Monday. I expect him to meet us and give a good message to-morrow. That is why I said I was glad that Subramanyam has come.

T. A. : What about his two promises—show me and wait for me ?

V. R. : What he said he will keep. He is retaining a small element of Karma in the form of an obligation yet to be performed—just as a man may linger in an unwanted place waiting for a friend. He will tell you more when he appears. I do not wish to tax you since you have to be prepared for two serious messages.

K. G. Subramania Ayyar has weak pulse but his powers have improved. I advise him to reserve all available energy—both physically and mentally. I see he understands me.



Krishnaswami will not appear. He may come to you when you reach this plane. Unless your etheric body is destroyed you may not meet him. But his urge to see you has disappeared; otherwise you can call him even from here.

T. A.: Is it not the same stage to which S. is now to go? Is it not higher?

V. R.: Yes; but kindly do not understand that state as you would judge a physical state. When a Soul is liberated he is under no liability or obligation or restriction whether material or mental. Therefore when he goes beyond, he has all the powers he had and infinitely more. One does not become incapable of responding because he has crossed the Prakriti. But we who are left behind may not have the strength to attract unless there is some urge in that Spirit to turn back and look at us. There is that urge in S.

When it is not possible for you to invoke a Great Soul, you may get assistance from those who could reach to him—just as you would call some one midway to call another who has gone beyond.

T. A.: When are you going beyond like S.? You must have by this time.

V. R.: No. I have some duties in the discharge of which I derive infinite pleasure equal to God's presence. Still technically I am in Prakriti.

May we stop now?

T. A.: Bless us, brother.

V. R.: You both have my blessings.

---

## TALK T45

Coimbatore

10—11—40

Sunday

6 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Krishnaswami Ayyar

K. G. Subramania Ayyar

Srinivasan

S. : I am Srinivasan. Krishnaswami Ayyar has come. It is too early for me. After five minutes we shall stop for 15 minutes and then resume.

[Vide Chapter MS3 of Division MS Messages of Srinivasan of Part M Messages, for the message which was given at this stage].

Now I have almost come to my destination. Since I do not consider my promise to send you a good experience inconsistent with passing over, I request you to permit me to leave. I will come once every month.

You should cast off your emotions and be very happy. You are certain to come to this place in proper time.

Subramanyam's father is likely to cross over in a short time.

May I leave.

T. A. : Yes.

S. : Call me.

T. A. : Bless us.

S. : It is always there—but still I give my blessings to you both and to all.

---

# TALK T46

Madras

11—11—40

Monday

6-35 a.m.

to

7-45 a.m.

PRESENT :

*On this side*

T. Anantachari

V. P. Rao

S. R. Ranganathan

K. G. Subramania Ayyar

*On the other side*

Srinivasan

Vivekananda

T. A. : Is it Swamiji ?

V. : Yes.

[Vide Chapter MV5 of Division MV Messages of Vivekananda of Part M Messages for the message given at this stage].

V. : Shall we stop ?

T. A. : Is any one come with you ?

S. : Yes ; I am Srinivasan.

Swamiji's blessings for all.

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## TALK T47

Madras

2—12—40

Monday

5-55 a.m.

to

7-50 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

T. A. : Is it Swamiji ?

S. : Srinivasan. Swami will come after half an hour.

T. A. : You may engage us till then.

S. : Not so long ; but since you wished to meet me I have come.

T. A. : Regarding that experience.

S. : You need not think of it because it will serve as an illustration of our limitations. Yet if it affords you happiness we shall give you the feeling. Let me explain.

[Vide Chapter MS4 of Division MS Messages of Srinivasan of Part M Messages for the message delivered at this stage].

S. : Wait. I shall find if Swami is coming. Just two minutes of prayers.

(Prayed for two minutes).

No, he is unable to come. We shall again call at seven.

We shall meet later.

T. A.: When shall I call you?

S.: Not before one month.

## TALK T48

Coimbatore

26—1—41

Sunday

9 a.m.

PRESENT :

*(On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

K. G. Subramania Ayyar

T. R. : You are very anxious but not strong in thought.

I am your father. He will be able to give a good message to-morrow evening at six. Please be prepared for a high message from him. I mean from Srinivasan and from Swami Vivekananda on Tuesday morning six thirty. V. Raghavachari has gone over and I have taken his place. I have to ask you not to have any sitting to-morrow morning.

T. A. : I am calling Dr. Rangachari this evening to ask whether Ramachandra Rao's son who passed away recently is happy.

T. R. : You may call, but do not tax your powers much.

T. A. : Krishnaswamy has passed over. Has he not?

T. R. : Yes.

T. A. : Has V. Raghavachari gone over like that?

T. R. : No. He is in the transcendent sphere which lies beyond this Universe. In this state he could perceive the Lord but he will also perceive the Prakriti. The condition of absolute liberation will be reached by him as soon as his Ego and his vision of

the Universe become one and get dissolved into that Great Light. The realization of this Light within has been achieved steadily till it has reached the stage of fullness. All that remains is the little dirt of unreal association with unreal entities which have to be burnt off by the flame of Truth. There are certain ideas which, while apparently great Truths to your understanding serve as barriers to further progress.

We shall stop here.

T. A. : Where is Srinivasan now ?

T. R. : He has reached Nirvana.

T. A. : Is it a stage higher than that of V. Raghavachari ?

T. R. : I am unable to tell you the difference, but I know that there is a great gulf between the two.

T. A. : Has Srinivasan passed the stage of V. Raghavachari or vice versa ?

T. R. : Srinivasan has passed the stage reached by V. Raghavachari. Yes. Try to call Krishnaswamy on the 29th.

T. A. : I thought Srinivasan would always help me, but I feel that my progress is very slow. Do you think he will still remain there to help me ?

T. R. : It depends on you. He cannot hold himself from further progress.

T. A. : If Srinivasan goes away will you take his place and help me ?

T. R. : Always.

Let us meet after Swami's message.

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## TALK T49

Coimbatore

27—1—41

Monday

6-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

V. Krishnaswamy Ayyar

K. G. Subramania Ayyar

Somasundara

T. S. Venkatarama Ayyar

Srinivasan

T. R. : Among those that are anxious for further light are two very earnest souls. They are Swami Somasundara and Krishnaswami Ayyar.

T. A. : Are you Srinivasan, child ?

T. R. : I am father. Srinivasan will be here in ten minutes.

T. A. : Thanks, father.

T. R. : But let us call these two whom I had told. Call them before you call Srinivasan.

T. A. : Father, who is Swami Somasundara and who is Krishnaswami Ayyar ?

T. R. : This Swami was Srinivasa Rao before he took up sanyasa. He was also called Srinivasa Rao Saheb. Krishnaswami Ayyar you know.

T. A. : You mean Mr. Justice Krishnaswami Ayyar, High Court Judge ?

T. R. : Yes. Call those two souls.



T. A. : Kind souls, are you come? Who are you please?

T. R. : Yes. Now Srinivasan will come.

T. A. : Father, have they come?

T. R. : Yes.

S. : I have come.

T. A. : Is it Srinivasan, child?

\*[Vide Chapter MS5 of Section MS Messages of Srinivasan of Part M Messages for the message received at this stage].

We shall have to continue later.

T. A. : When, child?

S. : Call me for half an hour to-morrow morning.

T. A. : Don't you know, child, Swamiji comes to-morrow morning at 6-30?

S. : After Swamiji leaves.

T. A. : Dr. said that you had gone above—to Nirvana.

S. : It is so difficult to explain because we are proceeding away from the realm of thought. Here there cannot be a difference in thought. We all think alike, but still there is another entity which cannot be known or felt or appreciated by mind-power.

T. A. : Who will take care of me, child, when you have gone? Will anybody come to guide me; or will you yourself come?

S.: When this difference vanishes then only I reach liberation. Till then I can be meeting you off and on.

T. A.: Will Krishnaswami respond on the 29th? Dr. said I may call. Will you bring him yourself?

S.: No. He will not respond.

T. A.: Is Sundara with you?

S.: No. Sundara slipped to the 6th. He will reincarnate.

Good Night.

## TALK T50

Coimbatore

28—1—41

Tuesday

6-25 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

A new Spirit

Vivekananda

You have still to pray for two minutes.

T. A. : Are you Srinivasan ?

A. : No.

T. A. : Who are you, please ?

A. : New to you, but not to Swami.

T. A. : Thank you, Good Soul.

(Prayed)

T. A. : Swamiji ?

V. : Yes.

T. A. : Namaskarams to you, all of us.

V. : Blessings to all.

[Vide Chapter MV6 of Division MV Messages of Swami Vivekananda of Part M Messages for the message received at this stage].

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# TALK T51

Coimbatore

28—1—41

Tuesday

7-45 a m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

T. A. : Were you present when Swamiji delivered the discourse ?

S. : Yes. Therefore, I do not like to tax you.

T. A. : You said you would continue and finish that topic this morning.

S. : Read my last sentence.

[Read out]

[Vide Chapter MS6 of Section MS Messages of Srinivasan of Part M Messages for the message received at this stage].

May I leave ?

T. A. : Can you suggest a heading for the subject of yesterday's and to-day's messages ?

S. : You know better.

T. A. : Your messages are read so very reverently by Mr. V. Ayyar, do you know ?

S. : Yes.

T. A.: When shall I call you again ?

S.: Any day morning six.

T. A.: When shall I call Swami Vivekananda ?

S.: Same hour.

T. A.: Dr. and father said we may try to call Krishnaswamy. What do you think ?

S.: No.

T. A.: Shall I call V. Raghavachari and Motilal ; it is a long time since I called them last.

S.: As you wish.

T. A.: Shall I call V. Raghavachari.

S.: Yes.

T. A.: Sir Oliver Lodge gave a message. Do you meet him ?

S.: No.

T. A.: All right, boy.

S.: Good Night.

## TALK T52

Coimbatore

29--1--41

Wednesday

7-10 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

*On the other side*

Krishnaswami

K. : You need Karma as your Preceptor and Guru. It is not an object of derision or dread. To an undeveloped Soul it furnishes experience by opening fields of temptation and consequential burdens. To a developed Soul it is a mere fiction having no existence. When the Soul gets immersed in the ocean of temptation a developed Soul can assist to rescue the unfortunate man by advice, precept and example ; but unless such assistance has had the effect of affecting the Inner Mind the man obtains no relief.

T. A. : Who are you, my dear soul ?

A. : Krishnaswami.

T. A. : You are Krishnaswami, my dear brother. I am so glad you have come in the presence of Mr. Venkatarama Ayyar.

A. : Yes. I can remain for just fifteen minutes. Hence I started without introduction.

If the advice of the developed Soul does not affect the Inner Mind, though for all outward appearance the man feels convinced, the effect becomes more

disastrous, because if the man had been left to pursue his karmic course he would have realized his futility.

Now, through advice imperfectly given and improperly received, the man does neither proceed nor progress. In this stand-still he loses the little experience he has gained through past Karma. He lives in a world of suspicion and lets himself down in evolution through feeling of inferiority and consequent auto-suggestion. If you impart knowledge of Self to others lacking it, you should have had that knowledge. If you have it, you should know how to impart it without leaving any room for doubt or distrust. That is, your student should feel convinced not only by the reason, logic and sequence but also by the certainty bestowed by your personal attainments. In all other cases you should leave the Soul to obtain its knowledge from Nature's Guru, that is, Karma.

Allow me to leave. I came since you wished.

T. A.: It is over a year. Shall I call you again?

A.: No.

T. A.: Will you come here of your own accord if you feel I deserve it.

A.: Yes. . . . There is no one here.

T. A.: Shall I call V. Raghavachari and Motilal?

A.: No.

T. A.: Shall I call Dr. Rangachari.

A.: He is not here.

## TALK T53

Madras

22—2—41

Saturday

10 a.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthachari

T. Rajagopalachari

K. G. Subramania Ayyar

T. A.: Forgive me, father, for calling you at this hour which I know is very inconvenient to you. K. G. Subramania Ayyar came just now from Coimbatore and will be staying two days. I would request you to fix up the programme for me.

T. R.: Call Swamiji to-morrow morning at 6-30. Till 6-0 he is not individualized. I would prefer you both will not use your powers till then because Swami intends giving a new kind of message to-morrow.

T. A.: May I call S. R. Ranganathan?

T. R.: You may decide. I hope he will not affect by his thoughts.

Call Srinivasan to-morrow evening at 5-0. When you call Swami call also Srinivasan, Doctor and myself, but not V. Raghavachari or Motilal. Call also Krishnaswami Ayyar and Ganapathi (K. G. S.'s father). One other soul wants to be present. He is a German scientist not quite fit yet to attend. I asked him to attend in the evening. His name is Herr Heirstein. Call V. Raghavachari on Monday morning at 6-30.



**T. A. :** May we call you on Monday evening ?

**T. R. :** Better not call anyone, but let us wait and see.

**T. A. :** May we call Doctor this evening as he himself directed to help—.

**T. R. :** Call with Sampath. I do not wish that you two should spend your hour. We must stop.

## TALK T54

Madras

23—2—41

Sunday

6-30 a.m.

PRESENT :

*On this side*

*On the other side.*

T. Anantachari

T. Rajagopalachari

T. Raghavan

Srinivasan

K. G. Subramania Ayyar

Vivekananda

T. A. : Is it Swamiji ?

V. : Yes. Your father is come.

T. A. : Have not the others come, Swamiji ?

V. : They have all requested me to come to-morrow again.

The message intended for to-day on the relation between the realization of Self and the attainment of Moksha, I will reserve for to-morrow. These very earnest souls are now engaged in a practical test of the interchange of their respective individual minds in order to discover whether the conquest of the individual Self is complete. Such an interchange will be possible only if all ideas and thoughts of the ego are absolutely dispelled. Even then one does not obtain Moksha. It is one thing to realize the Self—it is entirely different to realize the extent to which the Self has permeated beyond ordinary levels of conception.

Now shall I proceed or leave to come again to-morrow ?

**T. A. :** As you please, Swamiji.—I mean that if you find it inconvenient to go on to-day you may stop.

**V. :** Not on my account, but you may invoke others to-day.

**T. A. :** Swamiji, I am only calling Srinivasan this evening, as suggested by my father yesterday.

**V. :** Do not call him to-day ; call him to-morrow morning after me.

**T. A. :** May I request some swamis of the Ramakrishna Mission to be present at the sitting to-morrow?

**V. :** I have no doubt that you will only call those who are sincere. If you do not call any other to-day I shall continue.

**T. A. :** I shall not call others. You may kindly continue.

[Vide Chapter MV7<sup>\*</sup> of Section MV Messages of Vivekananda of Part M Messages for the message received at this stage].

## TALK T55

Madras

24—2—41

Monday

6-25 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Ganapathy Sastri

S. R. Ranganathan

V. Krishnaswami Ayyar

K. G. Subramania Ayyar

T. Rajagopalachari

Dr. Rangachari

Somasundara

Srinivasan

Vivekananda

T. A. : Swamiji ?

V. : Yes. Now I shall proceed.

[Vide Chapter MV8 of Section MV Messages of Vivekananda of Part M Messages for the message received at this stage].

T. A. : Swamiji, will you kindly tell us who are all there ? Has Srinivasan come ?

V. : Yes.

T. A. : My father ?

S. : I am Srinivasan. All are here except V. Raghavachari.

T. A. : Is Dr. Rangachari also there ?

S. : Yes.

T. A. : Are you going to give any message now ?

S. : No. It is taxing.

T. A. : Till this time we were unable to call you.

S. : I had been here yesterday.

T. A. : When Swamiji delivered the discourse ?

S. : Yes.

T. A. : Where are you now, Srinivasan ?

S. : The third stage mentioned by Swamiji.

T. A. : Have you anything to tell me, boy ?

S. : No.

T. A. : When shall I call you again ? After a fortnight when we may meet, that is, when we call Swamiji again ?

S. : Yes.

T. A. : Is Swamiji still there or has he left ?

S. : He is still here.

T. A. : Is Justice Krishnaswami Ayyar come ?

S. : Yes.

T. A. : Ganapathi Sastri ?

S. : Yes.

T. A. : Is anybody come besides those known to us. A good many should have come.

S. : Father and Swami Somasundara.

We shall stop.

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## TALK T56

Madras

24—2—41

Monday

4-45 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R. : Good Evening. I have not come to tax you but to have pleasant talk.

T. A. : Thank you, Dr.

(Advice re. Ramaswami's case)

T. A. : I trust you are not annoyed by my calling you to help suffering patients.

Dr. R. : No.

T. A. : At this morning's Swami's message were you present ?

Dr. R. : Yes. I am now in the lowest stage, but was kindly invited by your father.

T. A. : Do you meet Srinivasan ?

Dr. R. : Yes.

T. A. : Is he also with you ?

Dr. R. : No.

T. A. : Where is he, Dr. ?

Dr. R. : He is coming occasionally here.

**T. A. :** And V. Raghavachari ?

**Dr. R. :** His disappearance worried us but he has not reincarnated.

**T. A. :** Where is he now, Dr. ?

**Dr. R. :** He must have passed Beyond.

**T. A. :** Has Srinivasan also passed Beyond ?

**Dr. R. :** Not quite ; because he is still Srinivasan when he comes here.

**T. A. :** But so is Swamiji. Is it not ? He came this morning as Swamiji.

**Dr. R. :** No. It is different with Swamiji.

**T. A. :** Please explain.

**Dr. R. :** The coming of Swamiji is a great event, much greater than you can imagine. It is a small incarnation of the Divinity through him.

**T. A. :** This morning's coming ?

**Dr. R. :** Yes. All here look forward for the coming of the Lord, not so much for the message, but for His presence.

**T. A. :** Dr., were you able to see Swamiji ?

**Dr. R. :** Yes.

**T. A. :** What was his form, if I may ask without impertinence ?

**Dr. R. :** The form of Swami Vivekananda.

**T. A. :** As in life ?

**Dr. R. :** Yes.

**T. A. :** Dr. There was one Swami Somasundara said to have come along with you ?

**Dr. R. :** I do not know him, but I saw him.

**T. A. :** Forgive me Dr. May I ask you this ? If we had not called Swamiji would you not have a chance of seeing His presence ? Is that so ?

**Dr. R. :** Certainly not.

**T. A. :** You took advantage of my calling ?

**Dr. R. :** His coming itself was our work, since without power from here you would not be able to impress Him. It requires such a strong force of the Inner Consciousness that you would have failed unless for Srinivasan.

**T. A. :** Thank you all, Dr.

We are calling Swamiji again. He has delivered about seven or eight lectures now and is carrying on . . . . .

**Dr. R. :** The next is the most important.

Now we shall stop.

**T. B. :** Give us your blessings, Dr.

**Dr. R. :** Blessings.

Good Night.



# TALK T57

Coimbatore

16—3—41

Sunday

6 p.m.

PRESENT :

*On this side*

T. Anantachari

M. K. Ayyangar

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

T. A. : Dr., for the last one year you never gave us any of your messages. You may have lots of other things to tell us.

About the war—the whole thing is coming to a climax. What is going to be the upshot? Are you able to see clearly the immediate future? The whole world is expectantly looking on towards the Balkans where the Germans have marched their troops.

Dr. R. : I would prefer to tell you about the relationship between Nature and Divinity, Knowledge and Intelligence, and Self and the Inner Mind.

These three pairs are often confused with different meanings being attributed to them. Srinivasan and others here have always used these words in the right context and with precision. But if you obtain the correct definition and re-read the messages I will be probably assisting you much more than by giving an unintelligible message of my own.

Inner Mind is Self but Self is not the Inner Mind. Inner Mind has nothing to do with the intellect or the wakeful conscious mind. We call the Inner Mind mind, not because it has all the symptoms and characteristics of the Conscious Mind but because the

working of this entity produces thoughts which affect the course of events. Inner Mind is the absolute reality. It exists whether or not the self has involved himself in bondage or not. It is never affected by unreal forces because it is real and unchanging and permanent. The Self is the control which is sought to be exercised over the Inner Mind. It is a false and meaningless control which we by instinct have learnt and been forced to regard as truth itself. It is just like trying to control a light with a shadow produced by that very light. Self being unreal has no effect over the Inner Mind. As a matter of fact we strive hard to kill this self in order to realize the Inner Mind. But till you arrive in this plane you have to identify your self with the Inner Mind. . . . .

T. A. : Which plane do you mean by 'this plane'?

Dr. R. : Seventh.

. . . . Unless you assert your self and exercise your will, you cannot drive out the other imposter called Desire or Emotion. Till that stage is reached the self arrays itself on the side of the Inner Mind and against the other evils. After that stage the self gets exposed of its falsity and in due course gets destroyed. The Inner Mind is then said to acquire Universal Consciousness.

I shall meet you later and continue.

T. A. : Thank you, Dr. It is so very good of you to have come. Good Night, Dr.

Dr. R. : Good Night.

T. A. : Give us your blessings, Dr.

Dr. R. : Yes.

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# TALK T58

Madras

17—3—41

Monday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

V. P. Rao

S. R. Ranganathan

K. G. Subramania Ayyar

*On the other side*

Sir Oliver Lodge

Raghavachari

Vivekananda

O. L. : Oliver Lodge.

T. A. : You are Sir Oliver Lodge ?

O. L. : Yes.

T. A. : Is there anyone else besides you, Sir Oliver ?

O. L. : No.

T. A. : You are most welcome, Sir Oliver. Only I was expecting other spirits.

O. L. : I will wait if you have other engagement.

T. A. : Thank you. We are just having an appointment, as it were, with another spirit. Will you kindly wait for a short time ?

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V. R. : Yes.

T. A. : Swamiji ?

V. R. : Raghavachari.

**T. A. :** Thank you. Has Swamiji come?

**V. R. :** He will come in five minutes.

**T. A. :** Thank you. Meanwhile, brother, you can keep us engaged. It is very very long since we met.

**V. R. :** But, before, you may ask what this person wants.

**T. A. :** Do you refer to Sir Oliver Lodge who is waiting there?

**V. R. :** Yes.

**O. L. :** How can I get into touch with my friends in England? They appear to have lost all thoughts of me and of the promises made to me.

**T. A. :** I got a letter from the Psychic Society to say that on account of the incessant bombing the letter which you wrote and signed is being kept there for the time being. This reply was received by me some months after I posted the letter which you dictated to me here.

**O. L. :** But they have done a great disservice to this Science and to me by what I call callous indifference. I had waited without disturbing you and when after all I seek help you also are busy.

**T. A. :** Sir Oliver, I am extremely sorry. To-day we have fixed to call the high spirit of Swami Vivekananda. Perhaps he is already there waiting. Will you kindly wait till our talk with Swamiji is over. We shall call you again.

**O. L. :** Yes. I do not know . . . .

T. A. : I shall call you again.

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\*

T. A. : Raghavachari ?

V. R. : Yes.

T. A. : Is Swamiji come ?

V. : Yes. I am Swami.

T. A. : Thank you, Swamiji, for having consented to come.

V. : I think you can attend to this man in about fifteen minutes.

T. A. : Does that mean, Swamiji, that you are going to take up only 15 minutes ?

V. : Yes.

T. A. : As you please, Swamiji.

V. : I wished to take up a new subject and wanted one hour without interference.

T. A. : Swamiji, may we suggest that you take up one hour now and afterwards I shall call that man ; because it is so difficult to get my friend (K. G. Subramania Ayyar) here—this is if you find it convenient, Swamiji.

V. : The difficulty would be, when he interposes I cannot make my ideas clear.

T. A. : You have come Swamiji, and we are sorry to lose this opportunity for some one else may come also hereafter when you appear.

V.: It is very occasional and you can avoid by attending to them at once, even now.

Let me see if he will leave you quickly.

T. A.: Shall we call now Sir Oliver Lodge?

\* \* \* \*

O. L.: Yes. I am Oliver Lodge?

T. A.: I am at your disposal.

O. L.: I am feeling miserable when my partners in this quest have failed me. We had entered into some arrangement to carry on experiments from here and there. Shaw Desmond, Ella Simpson and Rev. Pearson have to work with me and I have to seek Myers, Richard Dickson and Conan Doyle from here. I could not trace Conan Doyle but I found only Dickson. I find I am stranded because, left to myself I would have carried on in my own way. I refused to be led by some guides here because I told them that I had my own programme over here which I entreated them not for God's sake to upset.

T. A.: What shall I do?

O. L.: This man Dickson is a faithful follower but has no original thinking. Hence I am alone on this side without any chance of even discussing my conclusions. Can you kindly write again or would you advise me to leave this wild goose chase and if so, how can I proceed further here.

T. A.: Yes. Sir Oliver, there is a high spirit there and a very good friend of mine who is occupying

an exalted position. Now there are two 'spirits waiting. I wonder if you are able to see them.

\* \* \* \*

Raghavachari, Are you there ?

V. R. : Yes.

T. A. : You see what the poor man is driving at. He asks me, of all the people in the world, for advice. He seems stranded there. Will you please help him. Whatever advice you may have for the poor man, kindly give on this board so that he can see.

\* \* \* \*

O. L. : I am Lodge speaking. I have sent those kindly guides away. I shall thank you to put me in communication with one of them. . . . .

T. A. : Oliver Lodge, will you kindly wait for a couple of minutes. I shall ask a high spirit waiting there to help you.

O. L. : . . . . One of them is a Hindu. I think if you find him I will be very happy.

T. A. : I will, Sir Oliver. Will you kindly wait for a few minutes ?

O. L. : Yes.

\* \* \* \*

T. A. : Is it Raghavachari ?

V. R. : Yes.

T. A. : Will you kindly put poor Oliver Lodge in touch with the Hindu Guide of his ?

V. R. : I shall speak to him. Ask him to follow the letters here.

\* \* \* \*

T. A. : Sir Oliver, are you there? The high spirit is waiting to advice on this board. Will you please follow the letters on this board.

O. L. : Look here. How do I know who is speaking ; whether you move this board or any other ?

T. A. : You must trust us. Raghavachari is the name of that high spirit. I have requested him to help you. He is giving the advice on this board so that you may follow the letters. Anyhow follow what he says. If you are not interested leave it at that.

Raghavachari, you may please begin.

V. R. : I am afraid that your learning has made a stumbling block to progress even of that learning. You are now asserting your self without knowing what that self is. Your learning is based on certain presumptions and axioms which your judgment admitted without proof. How that judgment is fallacious and that intellect which gave that judgment is unreal is a new field which must be explored by you. Others might help but your initial mental attitude must leave the door open for impressions at least, if not for conviction. Enthusiasm is good to a very limited extent, but it causes obstruction by reacting on your destiny which we call Karma. You may acquire knowledge but it should be without emotion. Now I shall ask you to think of physical knowledge as pertaining to the standard fixed by your Conscious or



Wakened Mind. That will not carry you far. Your friends will not be able to help in this. It is good that they failed you.

To T. A.: Now I shall suggest that you ask him to think of his friend Conan Doyle himself who will help him. He may not quite trust the other Guides.

T. A.: Have you finished, Raghavachari?

V. R.: Yes.

T. A.: I shall tell Sir Oliver now. Sir Oliver, are you there?

O. L.: Yes.

T. A.: Had you been following on the board what was written.

O. L.: Yes.

T. A.: Your best Guide will be your friend Conan Doyle. That is the suggestion made to you through us on this board. You said you did not see him but if you intently think of him you will find him.

O. L.: Yes.

T. A.: Is there anything more which you require?

O. L.: I am reluctant to stop since I cannot tell you if I do not get Conan Doyle.

T. A.: I shall call you again this evening just for five minutes and then you will be able to tell me. Say between 5 and 6 in the evening.

O. L.: Yes. Thank you so much.

T. A.: Raghavachari, is Swamiji there?

V. R.: Yes. Swamiji will come after some days.

T. A.: You have come after so long a time. I am sure you have something to tell.

V. R.: You may ask. Swamiji had come to speak of the Jivan and the Paraman. He will deal with it when you again call him. You may sit at six on that day.

T. A.: Yes, I shall.

V. R.: First call me, and after ten minutes call Swamiji.

T. A.: Brother, may these two friends be present on that day.

V. R.: Yes.

T. A.: Sir P. S. Sivaswami Ayyar also wanted to be present on the occasion. Do you think I might invite or will you feel any disturbance?.

V. R.: Not more than four, but if you have a stranger his mind has to be passive.

T. A.: Of the four, my clerk is here. His presence does not disturb. Someone of us will write.

V. R.: As you think proper.

T. A.: Shall we sit here or do you suggest any other place.

V. R.: For Swamiji's message we shall sit here. Let us stop.

T. A.: Just a word. This evening Singaravelu appears. My father said he is shortly to reincarnate

and that he wanted to give me a message. This evening I am meeting Singaravelu. Do you meet him there?

V. R. : No.

T. A. : Thank you, brother.

## TALK T59

Madras

17—3—41

Monday

5-40 p.m.

PRESENT :

*On this side*

T. Anantachari

S. R. Ranganathan

Sir P. S. Sivaswami Ayyar

K. G. Subramania Ayyar

*On the other side*

P. Singaravelu

T. A. : Are you Mr. Singaravelu ?

P. S. : Yes.

Nothing is gained by inactive scepticism. I am here a soul who had known you in life. Now if you wish to test my identity I shall give you answers. Otherwise I shall continue my intended message.

T. A. : I do not want you to establish your identity. You can go on with your message.

P. S. : Not you. I trust you know fully all the details of the messages so far received by you.

T. A. : Yes. In a way, I am studying those messages.

P. S. : I intend to play the schoolmaster and ask you a question.

T. A. : Ask me, Singaravelu ? Yes, I shall answer it, if I can.

P. S. : It will test if you had read the messages with care.

T. A. : Well, I cannot promise that. I have been reading.

P. S.: You are sure I am Singaravelu, of the Pachaiyappa's College?

T. A.: Yes, I am sure.

P. S.: And that I carry with me the memories of that physical life?

T. A.: Yes.

P. S.: Now, why do I not carry the memory of my prior physical life?

T. A.: You mean the life prior to the Pachaiyappa's life?

P. S.: Yes, or even of still prior life? Or again, when do I begin to lose the memory and why do I lose that memory? I am about to enter life. But if I do, I am sure I would lose the entire consciousness of once having been Singaravelu of Pachaiyappa's College. You will find this question answered in a message given by Raghavachari one year ago. I am leaving my consciousness of my last life in four months.

There was a long pause.

T. A.: Do you find much difficulty, Mr. Singaravelu?

P. S.: Good Night.

T. A.: Before you go away, I want to hear a lot from you. Next time when Mr. Subrahmanyam comes, shall I call you?

[No answer].

T. A.: So do we stop?

P. S.: Yes.

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## TALK T60

Madras

18—6—41

Wednesday

6-10 p.m.

PRESENT :

*On this side*

*On the other side*

A new Spirit

T. Anantachari

V. Raghavachari

Dr. C. R. Krishnaswami

Dr. K. Srinivasa Rao

K. G. Subramania Ayyar

S. Venkateswaran

T. A. : Is it Raghavachari ?

A. : No.

T. A. : Who are you, please ?

A. : But I think another person is here. I am not known to you.

T. A. : Who is that other person ? Can you tell us ?

A. : No.

T. A. : Who are you please ? What is your own name ?

A. : Does not much affect you. Call the other one and then I will say who I am.

T. A. : Good soul waiting there, please come. Who are you ?

V. R. : Raghavachari. He is a soul from the seventh, the one with whom you were just speaking.

T. A. : I am interested in the subject you selected this morning. Will you kindly go on.

[Vide Chapter MVR7 of Division MVR Messages of V. Raghavachari of Part M Messages for the message received at this stage].

I shall deal with this next time. Still you are not quite tired to-day. Do not have more than three sitters.

Good Night.

# TALK T61

Coimbatore

19—6—41

Thursday

6 a.m.

PRESENT ·

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. G. Subramania Ayyar

Vivekananda

V.: You have to be satisfied with a short message. The reason . . . . .

T. A.: As you please, Swamiji.

V.: The reason is not that I have to leave but because two of my disciples who come regularly are unable to come to-day. You fix the time of my coming without reference to those here—but I would willingly go on were it not for their special request to reserve the subject common to all of you.

T. A.: There are three days—28th, 29th and 30th.

You may fix any one of these days.

[Vide Chapter MV9 of Section MV Messages of Swami Vivekananda of Part M Messages for the message received at this stage].

I wish at this stage to stop. Here I have to say that you would not have heard, what I am yet to say. Kindly have not more than three for the next sitting.

T. A.: May we two sit alone as we have done to-day without even a third?



V. : I cannot say—but you may have one other to write.

T. A. : K. G. S. comes here on the 28th and stays till 30th. Shall we fix one of these days ?

V. : We need not fix now. We can fix one day in advance.

T. A. : Is Srinivasan come with you ?

V. : Yes.

T. A. : I am so happy he is with you. How is he, Swamiji ?

V. : He is not different from me.

T. A. : V. R. said I might call Srinivasan after your message. May we call him now ?

V. : Both of you have little power now. You may call afterwards. Blessings to you both.

## TALK T62

Coimbatore

19—6—41

Thursday

5-50 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

K. G. Subramania Ayyar

Dr. Rangachari

Dr. R. : Doctor.

T. A. : It is long since you came. So glad you have come.

Dr. R. : Not long ago I was with you at Kodai-kanal. It did not attract me so much as Ooty. Another time I shall relate an event which happened when I was at Ooty. It is now interesting because it opened my eyes to the mental power wielded by the women in that place. It was a case where a girl was being troubled by a sepoy. The girl shouted that the fellow should die. I was not then present but was asked to treat the man for Cobra bite. I did not much think of this then—but now I know that the girl directed the play of her Inner Mind when she was in danger of violation. It speaks very highly of the character of that Badaga girl. Inner Mind is so powerful that it caused the death of the man.

Now look at the other side. If the Karma of the girl was responsible, her Inner Mind would not have acted at all, because where there is Karma, the Inner Mind is inactive except as the instrument of Karma.

That is why we say that for past Karma, there is no remedy.

The girl is since dead. She is now here. She has had no education but she is a better saint than any of us. She does not wish to meet her people, but at my request she has come.

T. A. : I am so glad she has come. Please convey to her my namaskarams.

Dr. R. : Yes.

Her mission in life was to obtain an experience in duty to her mother. Her mother passed away in 1936. This girl was found dead six weeks later without a single injury to her person. It was thought there was foul play but no one was definite. I say now that she voluntarily discarded her body. She is here in the 7th but will shortly leave us.

T. A. : Kindly ask the Great Soul to give us her blessings so that we may feel elevated. May we speak to her ?

Dr. R. : Yes. She gives you her blessings but will speak on the next occasion. She did not want me to mention she was here, but I overstepped my instruction. I am telling her that you are both very earnest in obtaining Light. Now let me leave.

T. A. : It is long since you came. Cannot you remain some time longer though I have nothing to speak to you about. I feel doctor I am going down. Will you not help me ?

Dr. R. : You must shed your diffidence. Here is the kind soul wishing to tell you something.

**T. A.:** Please ask her to speak.

I am the 'girl'.

**T. A.:** I call you my mother though you are a girl.

**K.:** No sex. I am interested when you said you were going down. Going down what? I mean you are going down the ladder of Karma. Your progress is measured not by your outward mental "feeling" but by your failure to supplant the diminishing Karma. That is not a conscious condition perceptible and measurable by your feeling. The utmost that you may say is that you are not consciously getting detached. It is only an illusion which must be felt. If you do not feel you are not using your knowledge to perceive. In the stage in which you are, you have no need to be theoretical but you have to obtain practical results. The only problem with you is to find out what are your compelling emotions and how you are conquering them.

I shall come again to give you a very personal and practical advice. Meanwhile do not give way to diffidence.

Good Night.

**T. A.:** By what name shall we call you.

**K.:** Call me Krishna.—Good Night.

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## TALK 'T63

Coimbatore

3—7—4!

Thursday

6-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

K. Krishnaswami Naidu

N. Ramaswami

K. G. Subramania Ayyar

S. : Yes. I am Srinivasan. Kindly let me go in ten minutes.

T. A. : Yes, as you like, child.

First let me have the programme for the three days I am staying here.

S. : You must call Swamiji on Sunday the 6th at 6 a.m.

T. A. : And to-morrow ?

S. : Call the Great Soul who appeared the other day . . .

T. A. : You mean the Badaga girl ?

S. : Yes, on Saturday morning at 6 a.m. Call me on Saturday evening at 6.

T. A. : To-morrow ?

S. : No serious sitting—because both on Saturday and Sunday you will be taxed.

T. A. : On Sunday evening ?

S. : Dr. Rangachari.

T. A. : Would you suggest anyone for to-morrow ?  
May I call Oliver Lodge ?

S. : Just wait.

I would ask you not to sit to-morrow morning but sit in the evening and call V. R. at 6. He has something to tell you. It is very important. I am only anxious that you should not waste your powers before calling Swamiji.

T. R. : When calling Swamiji, how many sitters may we have ?

S. : One other, according to your choice.

T. A. : Three or four ?

S. : Four.

T. A. : Does this apply when calling Swamiji as well as others ?

S. : Yes. Better limit the number to four.

T. A. : It is very long since you came. Can you not say something now ?

S. : To-day I did not intend to come but V. Raghavachari is engaged and he usually fixes us here. Also he arranges the number of sitters here.

Let me meet you later.

T. A. : Shall we say good-bye ?

S. : Yes.

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## TALK T64

Coimbatore

4—7—41

Friday

6 p.m.

### PRESENT :

*On this side*

T. Anantachari

N. L. Dutt

N. Ramaswami

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

*On the other side*

V. Raghavachari

Srinivasa Prabhu

V. R.: I am not beginning my message for another ten minutes. I await my friend Krishnaswami Ayyar. Just think of him for a few minutes.

(Thought of Mr. V. Krishnaswami Ayyar for a couple of minutes).

Thank you. He is here.

T. A.: I am so glad.

T. A.: Is it from the sitters here, brother?

V. R.: No. Here is a man from the fifth plane . . . .

S. P.: I am Srinivasa Prabhu. You need not call my parents but I have something to say to you.

T. A.: To me, boy?

S. P.: Yes. I am here with every kind of comfort but I am feeling miserable because nothing really satisfies me as another opportunity in life. Not that

I wish to enjoy or suffer the consequences of my actions but I have lacked the correct perspective during my experience here.

T. A.: What do you want me to do, boy; you said you had something to tell me?

S. P.: Can you get someone to teach me how I should . . . .

T. A.: I shall get you somebody to help you but say what you have to tell me.

S. P.: You really cannot know how I feel. I have a body which I am unable to discard. My body is not under my mental control. I am taken to all places I have seen and I am again taken there.

T. A.: Where, boy?

S. P.: Places of my old haunts. I am forced to re-enact the various situations at the time of my stay there. This is not suffering but this is possession by my own self.

T. A.: Will you kindly explain that, boy.

V. R.: Please ask this young man to stop. I know what he wants.

T. A.: S. P., you just kindly stop. I am calling a very high soul who will help you. Will you kindly stop and wait?

S. P.: Yes.

T. A.: Now, good soul, are you there? Are you V. R.?

V. R.: Yes.



This young man is good in mind but hopelessly backward in the knowledge which would place him on the path to rise higher. He has too high an estimate of his good nature so much so that his karma is actually smothering him with everything good. He thinks of certain pleasures. He gets, mentally of course, much greater pleasures of that kind. He has already begun to taste what is the possession of the Ego over the Self. This is a stage in the fifth plane. He converts heaven into hell by the superabundance of the egoist in him. He must be told plainly this.

T. A.: Will you please tell him yourself, brother, in direct speech so that he may see and follow it.

V. R.: No. He is following but he is inattentive to what I say. You please ask him to come on Sunday evening.

T. A.: You know, brother, Swamiji is coming on Sunday morning; Dr. Rangachari is coming on Sunday evening.

V. R.: Let this man come on Sunday.

T. A.: Shall I then tell him to come on Sunday and will you kindly proceed with your message.

V. R.: Yes.

T. A.: S. P., will you please come here on Sunday evening at 6 O'clock. You will get some real help from a high spirit who will help you and for the present shall we say good-bye?

S. P.: I will have to be here if you will continue this.

T. A.: We are having some other message just now. We shall call you on Sunday evening.

S. P.: But I feel unhappy and therefore I am here.

T. A.: Brother, you see what the young man says. What shall we do?

S. P.: I am miserable if you will send me away.

V. R.: Now, look here, young man. You are here because your mind is diseased. You have had no light and in darkness you are pulling us without allowing us to show you light. Now I know what is wrong. I can put you right in a short time. Only just step aside and follow what I say about you. Do not think of anything else when I tell you about yourself.

What you now want is not what you have thought you want. What you ought to desire is not what you have desired till now. You are in a dark passage. You create imaginary obstacles, but you could not put out your hands and feel the emptiness before you. You must think forward and not back into the physical life. There, in front, you might have had friends, but you never wanted them to come here again. On Sunday I will show to you a guide who will lead you into the presence of some other similar souls. Your next stage will be to gather what they will tell you and then you will have no unhappiness. Now please go.

To T. A.: He is a low spirit who has no conception of his position in that . . . . .

Now I will come to-morrow morning. It will not affect your arrangements.

I feel you are having no power.

T. A. : You said the soul was from the fifth plane and yet you say it is a low spirit. How is that ?

V. R. : He is getting down. I am going to stop it.

T. A. : Thank you, brother. Shall I call both yourself and ' Krishna ' to-morrow morning.

V. R. : Yes. Call us both at 6-15 a.m., but be ready 5 minutes before calling.

T. A. : Thank you, brother.

V. R. : Good Night.

# TALK T65

Coimbatore

5—7—41

Saturday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Krishna

V. Raghavachari

I am the girl you call Krishna.

Now may I request you to tell me what you would like that I should talk about.

T. A. : Well, Krishna, I leave it to you. I am sure you know the stage in which I am. You may choose any topic that you think best.

[Vide Chapter MK1 of Section MK Messages of Krishna of Part M Messages for the message received at this stage].

(Just wait)

I wish to stop here as I am now wanted urgently.

T. A. : Thank you, Krishna. When may we call you again ?

K. : I am always available. You may call me at any time.

T. A. : Will you kindly bless us all.

K. : Blessings.

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## TALK T66

Coimbatore

5--7--41

Saturday

7-15 a.m.

PRESENT :

*On this side*

T. Ananthachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

V. Raghavachari

Srinivasa Prabhu

T. A. : Brother V. Raghavachari ?

V. R. : Yes. It is this young man again. I shall give him a short message.

T. A. : Shall I ask that young man to receive that message and go away ?

V. R. : He is here but very quiet.

To S. P. : Do not think you are lonely and left alone. You have only the etheric body and your consciousness. You have lost your old physical association that was not giving you any lasting pleasure.

(Some doubt was expressed, as to whether we recorded correctly).

V. R. : Correct in substance. You cannot get back the old state of living with your people. You did not want any other to come near you and as the mind is the moving force here all those who would have helped could not help. Now cease thinking of the impossible and call your guides and you will be happy.

To' T. A. : Now, I shall go and return to-morrow morning.

T. A. : To-morrow Swamiji is coming. Whom all may we call with Swamiji ?

V. R. : Krishnaswami Ayyar.

T. A. : Shall I call Srinivasan also ?

V. R. : No.

T. A. : I thought he was coming with Swamiji always.

V. R. : No. He is the same as Swamiji. He will meet you this evening.

T. A. : Give us your blessings, brother.

V. R. : Blessings.

## TALK T67

Coimbatore

5—7—41

Saturday

6-15 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

[Vide Chapter MS7 of Section MS Messages of Srinivasan of Part M Messages for the message received at this stage].

T. A. : Child, have you finished ?

S. : Yes.

T. A. : Now the subject is over. Have you anything to tell us ?

S. : Nothing.

T. A. : To-morrow morning Swamiji is coming.

S. : Yes. Call me also.

T. A. : I asked V. Raghavachari this morning whether we may call you also along with Swamiji but he said 'No' because he said yourself and Swami are the same.

S. : I do not think he is quite right.

Good Night.

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# TALK T68

Coimbatore

6-7-41

Sunday

6-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

K. G. Subramania Ayyar

T. A. : Swamiji?

S. : Srinivasan.

Swamiji may come at 6-30. I am required for some important work and have to go. You may please call Swamiji at 6-30.

T. A. : Thank you, boy.

S. : Think of Swamiji. It may be difficult to make him respond to-day.

T. A. : In case, boy, he does not respond, whom shall we call for a message? There is father, Babu Motilal and Singaravelu.

S. : Yes. Any other please.

T. A. : Thank you, boy.



# TALK '69

## Coimbatore

6-2-41

Monday

6-15 p.m.

to

7-15 p.m.

### PRESENT :

#### *On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

T. S. Venkatarama Ayyar

#### *On the other side*

Dr. Rangachariar

T. A. : Thank you, Dr.

Dr. R. : I am Dr. who has to offer an explanation. You are not fit for a deep message of the kind you had yesterday.

Now I shall tell you why I have to contact your etheric body if I am to be useful as a doctor.

When you ask me about the illness of any friend I expect you want me to be of service to you.

T. A. : Yes.

Dr. R. : There is no meaning in my telling you of the absolute reality and the futility of human desires in response to your anxious questions. I am asked to contact your Inner Mind—just wait—since through association with the etheric body and through satisfying your desires I am indirectly prolonging the journey of your etheric body. That is, your etheric

body gets a slightly prolonged existence in the fifth plane. This is so, but it is a necessary evil and is subject to the law of Karma. Can any of you take a doctor to task for saving a man from the jaws of death and thus prolonging his agony in this world. This is subject to the domain of Karma as no doctor can act in violation of karmic law. When you ask me to treat a friend I cannot act directly on his physical body. I see his etheric body which represents in form the state of the physical body as it ought to be. I then compare with that standard the body of the sick man and discover where lies the trouble. Then through the force of the etheric body I try to heal the physical body. Just as the level of water in two tubes connected with each other always finds the same level, the etheric and the physical always by nature try to be identical in form. The difference in any given moment is the measure of the man's illness. The reason for the difference is the obstruction in the communicating tube. I try to set it right and Nature helps me. When the difference amounts to a certain size, the physical snaps along with the communicating cord. What is left is purely the etheric body. This is death. When without physical aids I bring the physical to the etheric standard I am said to heal by my psychic powers. When I try to bring the physical without disturbing the etheric, I have to act through a living doctor. Our powers from here to clear up the difference is very great and the field is still unexplored. You will find when I am able to do something in this direction that a deep cut in your arm heals in a few moments while you are looking on. The process is simply to increase the adjustability of the two bodies.

I have been told that increase of attachments between the two as it must result in, would lead the Self in deeper Maya. This is incorrect. You cannot apply to the man of emotions longing to cherish his emotional and physical bodies the standard furnished by the Self which has discarded both bodies and has realized the Inner Mind. It is like telling a person who is faced with danger to life and when you can save him that his physical life is a myth and unreal.

Shall we say Good Night ?

T.A.: This is to be continued Dr. You have stopped in the middle.

Dr. R.: Yes. Next month.

## TALK T70

Coimbatore

27-9-41

Saturday

9-15 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Raghavachari

N. R. : Raghavachari.

I am afraid you cannot call any of us to-morrow or before the end of Navaratri. I tried my best to stop Subramanyam but of late he has become very emotional and impervious to impressions from this side. I shall be glad if he could become free from unnecessary nervous tension. Nothing is the matter with him, if only he studies what I have said, and places things which loom large into the tiny hole to which they ought to be confined.

Now the reason why I am anxious to prevent the discontinuance of these messages is mainly in your own individual interests. My reason is, however, somewhat different.

[Vide Chapter MVR9 of Division MVR Messages from V. Raghavachari of Part M Messages for the message received at this stage].

Now there is little to be fixed for programme.

**You must not sit to-morrow. Your mother may appear and it is bad for her. The day after is a day for our meditation. Swamiji has told me that his next message relates to the Reality of the Jeeva and the meaning of the Universal Consciousness. He will come on any day after 45 days of your mother's passing on. He will also do something to bring peace to your mother.**

**Q. : Where is my mother now ? Is she happy ?**

**V. R. : She is still unable to realize her surroundings. She is in the 5th.**

**Your father and doctor alone came to receive her. Krishnaswami & Srinivasan were present but they did not receive her. By receive I mean that they made themselves perceptible to her.**

**Now we shall stop.**

**Q. : May we not call some European spirits as Lodge, Besant, etc.**

**V. R. : I would advise you to call them to-day and not to-morrow. As to the day-after all will be required here except those below the 5th.**

**This evening you may call even Srinivasan.**

**T. A. : This morning I called Srinivasan. He has not responded. Will you please ask him to come in the evening if you meet him ?**

**V. R. : I shall try.**

**We expect your mother to become conscious of this side to-morrow. You may allow fifteen days rest to her since she will first talk to you.**

T. A.: I will not call her for another fifteen days.  
May I call others.

V. R.: Whoever you call, she will be here.  
Better give her rest.

T. A.: Will she go to the sixth?

V. R.: Yes, after receiving some training.

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## TALK T71

Coimbatore

27—9—41

Saturday

5-45 p.m.

to

6-30 p.m.

PRESENT:

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Srinivasan

T. A.: Srinivasan?

S.: Yes. I am here because you cannot sit to-morrow.

T. A.: Thank you, boy.

[Vide Chapter MS8 of Section MS Messages of Srinivasan of Part M Messages for the message received at this stage].

S.: Now have you anything to ask me?

T. A.: There are two things. One about Gabu and the other your promised vision to take me to your land and enable me to see all by myself. I know both are engaging your attention ; but it is very long since we met and I shall like to ask you about them.

S.: I was waiting to explain why I felt unable to make you see me. There is something I would . . . . Take it differently . . . . I feel that you have to make it possible to see me, that is, while I am here now and

at your left you do not feel my presence because at this moment there is no meeting-ground. I have no etheric or physical body, while your Inner Mind is not within your conscious perception. I will wait for that occasion when your Inner Mind is in the Conscious field—that will occur shortly, probably in three weeks.

T. A. : I am very glâd, boy.

S. : But it may pass off quickly.

T. A. : You mean the vision, boy.

S. : Yes.

T. A. : But it will leave an impression in my mind—a very strong impression.

S. : Yes. An impression which will never fade.

T. A. : Thank you, boy. I am so glad. That will be my fortune in having had you as my son.

S. : But as to the other, we shall wait. I am not very keen but if Dr. achieves it we shall be glad.

T. A. : You mean, child, Dr. Rangachari ?

S. : Yes.

T. A. : Do I take it then that all of you have left it to Dr. Rangachari.

S. : Yes.

T. A. : Why do you say, if you will forgive me, boy, you are not keen on it, and how can you say that, child ?

S. : Do you feel the inconvenience which you might have had on one day some twenty years ago at



this moment? The inconvenience of G will become almost nothing when he passes into higher stages; still to give you relief we shall not leave it altogether.

T. A.: I am not following you, child. All of you said that G is not suffering for his past karma, in which case alone he cannot be cured but has to suffer. You assured me solemnly that he is suffering as a result of some other evil eye and that therefore there is every hope for his recovering his sight. Do you remember this?

S.: Yes.

The question now is different. I do not say that he cannot be cured. The question is the method. He has not lost the counterpart of the eye in the etheric body. We do not act on that body but act independently through the power of our Inner Minds, but it is better that Dr. Rangachari tries first since the consequence of our action is different. Please do not take that I am not considering the matter.

T. A.: I know that it is in your mind, child. Dr. Rangachari has not told me that he was at it when he last came. May I ask Dr. Rangachari at the next sitting.

S.: You may ask him to take up the matter at once when you next call him.

T. A.: Raghavachari told me this morning not to call any one for the next fortnight.

S.: Yes.

T. A.: So I can call Dr. Rangachari only after that.

You saw your grandmother coming over there, child.

S.: Yes.

T. A.: Did Krishnaswami also come?

S.: Yes.

T. A.: V. R. said she will regain consciousness to-morrow.

S.: Yes.

T. A.: To-morrow I am performing Sraddha. Perhaps she is coming to-morrow and regains consciousness.

S.: Yes.

T. A.: Thank you, Good night.

S.: Good night.

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## TALK T72

Madras

25—10—41

Saturday

9-30 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

N. Ramaswami

K. G. Subramania Ayyar

Only one word. Please do not sit for two months in the evenings. Instead we shall come at two in the afternoon. Your mother obtains consciousness of this plane, I mean fifth, only in the evenings, and if you make her attached during that time the danger is that she may slip down. She is held aloft by her own powers which are not yet within her conscious knowledge. Till she brings herself to this knowledge we have to guard her as a mother.

T. A.: There is no other restriction ; only we should not call her in the evening.

T. R.: Yes.

T. A.: Father: is Dr. Rangachari there ?

T. R.: No.

T. A.: He said we might have sittings on the 8th and 9th November and added that we need not call anyone in particular and that you all will meet here.

T. R.: 9th. We have fixed 9th.

T. A.: May we know father who are all coming and who will be giving the message?

T. R.: Yes. Swami will be the only . . . No . . . Swami and Srinivasan only will give messages. The girl may speak but it is uncertain.

T. A.: Whom all may we invite on that day—Panduranga Rao and Ranganathan are two sincere seekers—may I invite both of them?

T. R.: Only one of your choice.

T. A.: Besides Ramaswami, or total only three.

T. R.: Besides Ramaswami.

Now let me bless your friend's child. Say prayers for a minute. No anxiety but she is suffering so much. Take your hands off and pray with me for just a minute.

T. A.: What should be the nature of the prayer, father?

T. R.: Think of Krishnaparamathma.

(Prayed)

God bless you. All will be well.

---

## TALK '73

Madras

25-10-41

Saturday

9 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Dr. R. : You must not think incoherently when your child is not well. I expected you have stayed. I am Dr. She gave you to understand that you might stop. She should be given pills called M, and B, 693 in quarter doses twice a day. The doctor knows it and has given it.

K. G. S. : Yesterday the doctor did not come and the pill was not given till I left Coimbatore in the evening.

Dr. R. : This morning.

K. G. S. : Has the Doctor given it?

Dr. R. : Yes.

T. A. : You must have played on his mind and made this suggestion? Is it not?

Dr. R. : Not exactly; since this pill had become recognized medicine long after I passed away. But I knew of it even then. Only the risk of using too heavy a dose was then unknown. Now I found that

there is danger to heart at what is known as crisis in pneumonia if, at that time, a large dose was in the stomach unexpended. Therefore I caution one-fourth dose to be given.

T. A. : What is this medicine—M and B 693 ?

Dr. R. : M, and B, is merely a patent ; but 693 is more significant.

T. A. : What is 693 ?

Dr. R. : There is no anxiety but he should be there.

T. A. : What about 693 ?

Dr. R. : It is, I think . . . . . Let me not answer.

T. A. : As you please, Dr. I am sorry for asking the question.

Dr. R. : You must let me make room for your father.

T. A. : Thank you, Dr., but before you go I want to make a request. P. R. of Guntur and S. P. of Anantapur, to both of whom your father is known, wanted to consult you. They will be coming here sometime in about a month. May I call you to help them ?

Dr. R. : You may.

Now we have all proposed to meet here on the 9th of November.

T. A. : You want me to call you all on the 9th November.

**Dr. R. :** You need not ask Subramaniam, since we will make him go here.

**T. A. :** Thank you, Dr. That is on the 9th.

**Dr. R. :** Yes. 8th and 9th November—only two days.

**T. A. :** About the programme?

**Dr. R. :** No.

You need not call in the evening as your mother is still not quite conscious. You must not keep father long.

**T. A. :** Thank you, Dr. Good-bye.

## TALK T74

Coimbatore

23—11—41

Sunday

8-5 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Dr. Rangachari

Vivekananda

T. A. : Is it doctor ?

Dr. R. : Yes, but here comes Swami Vivekananda. Let me make room. Don't fail to call me after you obtain Swami's message.

T. A. : We shall call you, doctor, certainly.

V. : Yes, Swami.

T. A. : Namaskarams to you Swamiji. It is a long time since we called you. Give us your blessings.

V. : Blessings to all.

[Vide Chapter MV10 of Section MV Messages of Swami Vivekananda of Part M Messages for the message received at this stage].

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## TALK T75

Madras

11—10—42

Sunday

8-45 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

R. R.

N. Ramaswami

Srinivasan (?)

K. G. Subramania Ayyar

R. R.: My own feeling is that you will be disappointed.

I am from the fourth plane just trying to reach higher. All your higher souls will not come till the second day of Makara, i.e., 15th January.

T. A.: Who are you please?

R. R.: I am unable to keep pace with them but thoughts drag me to commonplace objects.

I am from the West, not English. You do not need to know my name. I am so insignificant.

T. A.: No soul is insignificant.

R. R.: I knew of you from two years ago. I am a . . . . of . . . . . I died in P. as a rear gunner sent from P. I joined A and shot a number of my countrymen over the frontier.

(Here T. Raghavachari announced that Mr. K. had come. He was told to be good enough to come at 2 O' clock.)

I am sorry ' I am keeping ' you from your friends.

T. A. : Do not mind this. Please go on.

R. R. : I regretted my action but I was under military discipline.

I was asked to accompany a small squadron to I, but my plane was shot down in a small forest by a concealed anti-aircraft gun near the capital of P. I was a philosopher but left the study for military service.

I once tried to intrude but could not. Since then I have some times watched this. Now let me go.

T. A. : Excuse me, kind soul. We have become friends now. Won't you tell me who you are ; whether your relations are here ; whether you wish to tell them anything ? I am at your service.

R. R. : Better I do not say who I was ; but you may call me R.R. My life was not happy. Either I was to become a sanyasin or a soldier. I chose the one that added to my Karma.

T. A. : But, good soul, a soldier who does his duty fearlessly is as much entitled to progress, as a sanyasin ; so says the Gita.

R. R. : Yes, but only if I had killed my enemies.

T. A. : As a soldier you cannot choose your enemies. You simply obey orders.

R. R. : I machine-gunned defenceless women just to strike terror, of course under orders. Still when

my inward mind militates and I do it, I get into retribution from Karma. Military justification where it is in conflict with inward Self is not recognized by our Karmic standard.

T. A. : You said, Mr. R. R., that you had been trying to communicate with me for a long time. Do you happen to know any of the high souls who are giving me messages ?

R. R. : No, except Oliver Lodge.

T. A. : Who are all the big people from India whom you see there ?

R. R. : Not any whom you know.

T. A. : Are you happy there ?

R. R. : I am only unhappy since the spectre of the innocent victims disturbs my attempts to go higher. To-day for having said all this I feel much relieved.

T. A. : I am sure of that because when you feel sorry and penitent you will go higher.

May we call you again ?

R. R. : Yes. I am inclined to concentrate. The higher souls have no power now (I mean, at this season).

T. A. : We shall be soon calling some high souls ; shall we also call you then ? They may be able to help you.

R. R. : I was myself intending to request you to help me. Thank you.

---

## TALK T76

Madras

12-1-42

Monday

6-5 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

T. Rajagopalachari

K. G. Subramania Ayyar

T. R.: Just a minute. Just wait.

I am father. Our powers have become extremely weak.

T. A.: Why, may I ask ?

T. R.: After the 2nd of Makara we can gladly respond at any time you fix. Remember that the best of Swamiji's message is yet to come. He will deal with the Individual who has de-individualised and the Soul who has reached to the Absolute. There is a very large barrier between the two. We are all here in the seventh and have discarded all assertions or claims of the individual—but we are still in the Prakriti unable to discover the path which lies ahead. Swamiji's message, we expect will give us all a new insight by the help of which we have to decide if we have to re-enter the world to obtain the passage towards the Absolute. It is intensely necessary that before long we should obtain his directions since we might chance to re-enter the world by our own inaction here. In that event our

entry will be effected aimlessly and without any definiteness. In that case the Self might chance to take a retrograde step and lose all inclination to reach to the highest. Hence if we enter after getting the directions of Swamiji, our life there will, by our own will be restricted and controlled to that definite purpose or experience to the acquisition of which only and for no other purpose we had to enter the world. You may call us by the end of this month.

T. A. : I shall be at Madura in a week. May we call Swamiji there?

T. R. : Do not call Swamiji at Madura.

One word and you should allow me to leave. In the last message of Swamiji a mistake has occurred which he has asked us to correct. Take that and read the concluding portion.\*

[It was read]

“The key for the outer door is at hand and in his pocket. It is however the key with which the Self has locked himself out of His Lord’s presence”.

—A whisper etc.,

During your stay in Coimbatore Swamiji will deliver three messages.

T. A. : May I call T. S. Venkatarama Ayyar, N. L. Dutt and Ramanathier at Coimbatore?

T. R. : Yes—not more than four.

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\* Vide Chapter MV10 of Section MV Messages of Swami Vivekananda of part M Messages.

Please do not sit to call lower spirits because they are here to appear unasked to give expression to their own desires.

T. A. : May we call Oliver Lodge or Annie Besant to-day ?

T. R. No. Very likely you may get a spirit from the 2nd plane.

T. A. : May we call any high spirits to-day ?

T. R. : My Advice is that you will not be doing good to those spirits if you call them to-day.

T. A. : Is mother happy ?

T. R. : She is happy.

T. A. : About Srinivasan—Will you bring him ?

T. R. ; He will appear at Coimbatore.

T. A. : Where is he now ?

T. R. : He has gone over.

You should be extremely delighted to find that he has been restored to his permanent place, and our inability to reach to it should not have the effect of dragging him to our miseries. You should not long to see in him your son which is only a name given by Prakriti. But you should see in him God himself. You should persuade yourself that Swami's message is equally his.

Now my blessings to you both.

---

# TALK T'77

Coimbatore

29—1—42

Thursday

6-50 p.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Rama Rao

Vivekananda

[Vide Section MV12-1 of Chapter MV12 of Division MV Messages of Vivekananda of Part M Messages for the message received at this stage.]

V. : I am sorry I began without announcing myself. You know I am Swamiji. I have to leave in fifteen minutes. One soul here is unhappy. He attempts to talk. Just ask him to wait.

T. A. : Good soul, are you there ?

R. : I am Rama Rao.

T. A. : A great soul is now engaging us. Please wait. We shall call you again.

R. : Yes.

T. A. : Now Swamiji, you may kindly proceed with the lecture.

V. : Yes.

[Vide Section MV12-2 of Chapter MV12 of Division MV of Part M for the message received of this stage.]

R.: I wish to speak to you and go. I am Rama Rao.

T. A.: A high spirit is giving us a message. Please wait until that is finished.

R: Yes. All right.

T. A.: Will you kindly proceed, Swamiji.

[Vide Section MV12-3 of Chapter MV12 of Division MV of Part M for the message received at this stage.]

V.: I have to leave now.

T. A.: Won't you kindly finish it before you go, Swamiji.

V.: I have little time now but I shall try after the message to-morrow.

T.A. Thank you, Swamiji.

[Vide Sections MV12-4 & MV12-5 of Chapter MV12 of Division MV of Part M for the message received at this stage.]

T. A.: May we call Srinivasan? Will he give us a message?

V.: You may call him on Sunday, after me.

Kindly do not sit for long this evening since I want your powers for to-morrow. Blessings.

---



## TALK T78

Coimbatore

29---1—42

Thursday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

K. : Krishna.

T. A. : So glad to meet you after an age.

K. : Doctor might come at 6-30. I am intending to deal with an abstruse subject, but I shall make up by being in lighter vein later.

T. A. : You gave us a very abstruse subject last time.

K. : I shall try to make you understand easily, but you cannot expect much from a Badaga girl :

[Vide Chapter MK 2 of Division MK Messages of Krishna of Part M Messages for the message received at this stage].

Now let me pause and ask if you will continue this same dose for sometime longer.

T. A. : You know Swamiji is coming to-morrow morning? Shall we have it to-morrow evening?

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## TALK T79

Coimbatore

30--1--42

Friday

6-25 p.m.

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Krishna

Srinivasan

K. : How are you feeling ? Be cheerful. I am feeling that you will get a very good message to-morrow. Only guard against persons sending thought-currents during the sitting.

T. A. : Is it Krishna ?

K. : Yes.

[Vide Chapter MK3 of Division MK Messages of Krishna of Part M Messages for the message received at this stage].

I shall conclude my message if you will give one hour to-morrow.

T. A. : Certainly, Krishna.

K. : When I deal with the seventh dimension some souls from here wish to attend, among whom is our Doctor. He said you might prefer to have a discourse on some subjects, such as, "War" or "Life After Death" or "How We Spend Time Here" or "About Emotions And If You Have Got Rid of Them", or some such topic ; but I told him that you should hear from

us about things not clearly understood in the physical plane. He will begin his message to-morrow and give me leave to continue.

T. A. : I am sure you are a very great Soul. Will you please take up some subjects and deal with them for the benefit of humanity.

K. : I fear you have very high ideas about me ; if you really know me you might perhaps not think so highly of my powers.

T. A. : No. But doctor has told me about you. It was you who discarded your body of your own free will, a most wonderful feat. Will you kindly choose your own subjects and give messages which may be delivered to the world.

K. : Let us try.

Now I am asked by Srinivasan to ascertain if you will be satisfied with a good message from Swamiji on Sunday instead of having two short messages to-morrow and Sunday.

T. A. : I leave it to Swamiji and Srinivasan. They know best what to do.

K. : Swamiji, he says, expressed the view that you both should have more power. I shall decide for you. You may call me in the evening to-morrow. You may call Doctor before I start to-morrow evening. You may call Swamiji on Sunday morning.

T. A. : Krishna, I want to have a message from Srinivasan also. I am here on Monday also. Will you kindly fix up.

K. : Yes. Call him on Monday morning. Do not sit on Monday evening.

Blessings.

---

## TALK T80

Colmbatore

1—2—42

Sunday

4-40 p.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthachari

Krishna

K. G. Subramania Ayyar

K. : Krishna.

T. A. : Thank you.

K. : Let me apologise for being responsible to the weakness of power which resulted in Swamiji stopping his message.

T. A. : That is all right.

K. : Nevertheless, I have to say something to conclude what I have left in imperfect condition.

T. A. : Krishna, may I read the last sentence?

K. : I remember.

T. A. : Are you able to read this? (Typed copy).

K. : Yes. You may read.

[T. A. read out.]

K. : I shall explain further.

T. A. : Do you find sufficient power, Krishna, we feel tired.

K. : We will close.

---

## TALK T81

Coimbatore

2-2-42

Monday

6-30 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

N. Ramaswami

K. G. Subramania Ayyar

S. : Srinivasan.

T. A. : So glad, child, you have come after such a long time.

S. : I have been coming with Swamiji.

T. A. : Yes, I know. Please give us your present experiences.

[Vide Chapter MS9 of Division MS Messages of Srinivasan of Part M Messages for the message received at this stage].

S. : Let me stop now.

T. A. : When will you complete this message?

S. : Next time.

T. A. : You have now gone over. Are you likely to come again when I call you.

S. : Yes.

T. A. : Of course, your feelings towards me now are different, very rightly. Now that you have gone over, things are different, are they not? But do they

affect what you said about Gabu? Do you think I shall have any assistance from you all for the boy?

S. : Yes. I shall tell you about it positively when we meet next.

T. A. : There is one other thing I would like to remind you. You said you would give me a glimpse of your world and that I shall never forget that experience. When will you give me that experience?

S. : It is not necessary except to *bona fide* sceptics.

T. A. : Are you changing your mind? You have such enormous powers and you can certainly give me that experience.

S. : It is not difficult, but when I arrange an experience for you, you will long for more and your inability to obtain it through your own powers may move you a step backward.

But I shall tell you how I can arrange an experience making use of your own powers. This I shall tell you next time.

T. A. : Every time you say the same thing. When shall I call you again? Have you anything to say to Gabu, your sisters or others?

S. : Nothing.

T. A. : I wish to call Dr. Rangachari for a few minutes. He said I could call him after you this morning. It is about the child of Ramasubramaniam.

S. : No. Do not call him now. Your powers are very low. You may try in the evening.

T. A. : All right, child. Bless us all.

S. : Yes,

## TALK T82

Coimbatore

4-4-42

Saturday

6-50 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

[Vide Chapter MK6 of Division MK Messages of Krishna of Part M Messages for the Message received at this stage].

One word. Your powers are very weak. I would advise your sitting only to-morrow morning. You may if you like sit to-morrow evening to satisfy others. Do not weaken your powers for to-morrow morning.

Blessings to all.

T. A. : When shall we call you to continue the discourse ?

K. : Any time. I shall come whenever you want me.

Srinivasan is beyond.

Doctor is on this side.

Doctor will certainly respond.

I do not meet either your father or V. Raghava-  
chari.

---

## TALK T83

Coimbatore

2—5—42

Saturday

6-15 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

K. G. Subramania Ayyar

K. : Yes Krishna. This place is good.

I made a reconnaissance last night into the beyond and I am so full of the ecstasy that I am not inclined to speak of the matters pertaining to the structure of the unreal, however elegantly I am able to tell you. Still in order not to disappoint you I shall carry on ; but I could satisfactorily conclude the subject at the next sitting.

T. A. : You can choose your subject as you please.

K. : Yes. Swamiji will come on Mondays every week. Srinivasan and myself will fix dates whenever you wish. You must gradually accustom yourself into believing that Srinivasan is now not very different from Swamiji. He is beginning a new subject at the next sitting which will be a message to the world. I have not yet attained to that perfection since there still remains the consciousness of myself which is a drag on my progress. Selflessness is perfectly consistent with individuality and after a stage does no credit to the self which should be annihilated.



[Vide Chapter MK7 of Division MK Messages of Krishna of Part M Messages for the message received at this stage].

Swamiji will come on Monday. Let the next sitting after that be on Thursday. On Thursday I will come to conclude my last message. Thereafter I may not come frequently.

T. A. : Will you kindly give us an experience ?

K. : We do not believe in physical or emotional experiences which are both unreal but I shall give you an intellectual experience.

T. A. : What will be the nature of that intellectual experience ?

K. : Give me time to find out the nature of the experience. We shall meet on Thursday.

---

## TALK T84

Coimbatore

4-5-42

Monday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

S. R. Ranganathan

K. G. Subramania Ayyar

*On the other side*

A new spirit

Srinivasan

Vivekananda

V. : Kindly wait for a few minutes.

[Vide Chapter MV14 of Division MV Messages of Vivekananda of Part M Messages for the message received at this stage].

V. : I shall continue next time. Blessings to you all.

T. A. : Thank you, Swamiji. Anybody come with you ?

May I know who are all there ?

V. : Srinivasan and one new spirit.

T. A. : Thank you, Swamiji.

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## TALK '185

Coimbatore

7—5—42

Thursday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

S. R. Ranganathan

K. G. Subramania Ayyar

*On the other side*

Krishna

Narasimhan

K. : You must excuse me if I cannot remain long.  
This morning—No—full stop.

T. A. : Thank you Krishna. You said you will finish the message this morning. Just as you like. It is Krishna ; is it not ?

K. : Yes.

I shall continue the message when I could manage to get two hours. The arrangement is to come here every Monday and Thursday allowing sufficient power to develop. Later we might ask you to sit more frequently. Now you must sit at 6, not even five minutes later.

T. A. : Oh ! Yes. We shall do so, Krishna.

K. : Srinivasan will come on Monday.

[Vide Section MK8-1 of Chapter MK8 of Division MK Messages of Krishna of Part M Messages for the message received at this stage].

Please give me a chance. I must not long be in agony.

T. A. : Hallo, Krishna. There seems to be some other spirit. Is it so, Krishna?

K. : Yes.

T. A. : What do you want us to do? Do you want us to help the spirit?

K. : Yes.

T. A. : How shall we do so?

N. : I am Narasimhan of (unintelligible).

T. A. : Are you known to any of us?

N. : No.

T. A. : In what plane are you?

N. : Fifth.

T. A. : We are in the midst of a high message. We don't mind your interruption. But what do you want us to do?

N. : More kind than my mother—there was no one more kind than my mother. I misjudged and called her a wretch, who wanted to kill me. How can I make amends? She wanted to speak to me, to give me medicine. I threw the glass on the floor. I did not wake up except here. How has she suffered can only be imagined. I came here just by chance. You must consider (a long delay).

T. A. : Come on, good soul, we must proceed. "You must consider" and then?

K. : He is gone.

A. : Is it T. Krishna?

K. : Yes.

T. A. : What is this, Krishna ? Who is this ?

K. : Some one, who has found this sitting, has interrupted us. He is from Tirupati and wants some information to be carried to his mother. You need not mind it. Let us proceed.

T. A. : Thank you, Krishna.

K. : I can be here only for 20 minutes.

T. A. : All right, Krishna. Do you, during these 20 minutes, continue the message or shall we ask you questions ?

K. : As you please.

T. A. : You may continue the message.

[Vide Sections MK8.2 onwards of Chapter MK8 of Division MK of Part M for the message received at this stage].

K. : Next time, I promise to conclude my previous subject.

Blessings.

T. A. : Krishna, next Monday we call Srinivasan. You have not told about yourself or Swamiji. When may we call you, next Thursday ?

K. : Swamiji or myself, as you like.

T. A. : After you finish this message, may I ask something about spiritualism in general ?

K. : Yes.

T. A. : Thank you.

K. : You may ask anything you wish to know.

T. A. : 'Thank you, Krishna.

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## TALK T86

Coimbatore

11—5—42

Monday

6-0 a.m.

PRESENT :

*On this side*

T. Anantachari

S. R. Ranganathan

K. G. Subramania Ayyar

S. : Yes. I am Srinivasan.

T. A. : So glad, boy ; you have come after an age.

S. : You may ask me, if you want, anything in particular.

T. A. : No, boy, they said that you were going to give a message to the world. I don't want to ask anything now.

S. : I cannot attempt to give the message I intended, in this place. There are some of your members still in this place. One is Verivada Chetty who wishes to speak but he does not know how.

T. A. : Srinivasan, shall we change over to Subramanian's room? It will take only 10 minutes, if you cannot begin that message here, Srinivasan.

S. : There is no chance of his interference ; but I am unable to give a sustained message.

T. A. : May I know why, Srinivasan? . . . . We three are receptive, are we not ?

**S. :** Do you not know that the message is best received when there is little or no thought currents ? You on your side are passive or can be requested to be passive. But I am unable to control a fourth plane spirit who, though harmless, can disturb us by his thoughts.

Krishna told me that I should come as Srinivasan to give a message to you with all the emphasis and the endearments that my name can produce in you. But I am sure that such side-strengths are not necessary in order to prove a truth, if that truth cannot prove itself.

Now if you are not asking me anything, I shall try to begin my message, which may be interrupted.

**T. A. :** You go on, Srinivasan ; if we are interrupted and if we cannot proceed, then I shall put questions, if you are agreeable to it.

[Vide Chapter MS10 of Division MS Messages of Srinivasan of Part M Messages for the message received at this stage].

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## TALK T87

Coimbatore

15—5—42

Friday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

S. : You should sit once a week morning and evening for two sittings on the same day.

I am Srinivasan.

It is better than the present arrangement.

T. A. : Why ?

S. : You do not have the same frame of mind if there is a long interval especially when we wish to give one message which would require two sittings. You may give the next date for Krishna whose message is fairly terse.

Now what shall we do now.

T. A. : Is Ranganathan's presence any hindrance to you ?

S. : He is not a hindrance but he attempts to anticipate conclusions on an imperfect understanding of what we are saying.

He has far too great attachment to his conscious mind. He is not therefore passive.



I would therefore advise that you two alone may sit.

V. P. Rao, G. Sundaram are. . . . They wait for the message and do not anticipate.

When we begin to state a truth logically, we take much interest to see that it is correctly taken. You may study it yourselves and judge for yourselves if that truth is convincing to you. We have never attempted to make you believe us because of any personal considerations. While you are willing to take whatever I say to be correct, I have given my messages in such manner that any one may be convinced of it.

When I am in the course of telling you a fairly difficult message it would not be fair to think what I ought to say next and to say that the message is not properly received if what I say does not agree with your anticipation. Therefore you two may sit till you get another suitable person to write.

T. A. : Do you continue your message or do you have it some other time ?

S. : I require two hours. We shall have it on Sunday 24th at this place at 6 a.m.

T. A. : When shall I call Krishna ?

S. : If for any reason you are unable to sit on Sunday 24th you may call me at 6 on any date after that date. Krishna wants you two only to sit. You may call him after I give my message.

## TALK T88

Coimbatore

5—6—42

Friday

6-10 a.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

K. G. Subramania Ayyar

K. : Not Srinivasan but Krishna.

I came just to tell you that you should call me on 8th i.e., Monday morning ; Srinivasan on Thursday ; or you may call him on Monday and give me Thursday. If you wish to call Swamiji you may fix 15th. Then let us stop.

T. A. : Now ?

K. : What I meant was that we should stop these messages for some months after these three messages.

[Vide Chapter MK9 of Section MK Messages of Krishna of Part M Messages for the message received at this stage].

T. A. : Srinivasan said about two things about which he will speak next time ; will you kindly remind him of it ?

K. : He will speak to you about them before beginning his message.

**T. A. :** I pray that you may succeed in this sacred attempt even though you will not come here. May I know who all are in this experiment?

**K. :** You will be interested to know that only we three are now competent. Swamiji, Srinivasan, and myself.

## TALK T89

Coimbatore

8-6-42

Monday

6-25 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

T. Rajagopalachari

T. R. : Just to tell you of some changes in the programme.

Sit on Wednesday 10th in the evening at 5. No sitting on Thursday but sit in the morning on Friday. Next Monday for Swamiji as before.

Call Krishna on Wednesday, Srinivasan on Friday. Today we have to stop.

T. A. : May I know the cause of this change ?

T. R. : Krishna wanted 2 hours, 6 to 8. He does not wish to stop in the middle. At six he asked me to inform you of this alteration—but warned me not to engage you in any message. He wishes to have your full power as his subject is quite a novel one. You may not be able to follow it fully at the sitting. Now shall we stop ?

T. A. : Yes.

T. R. : Call me also when you invoke Srinivasan.

(Relates to a matter solely  
over  
personal to T. Anantachari.)

## TALK T90

Coimbatore

10—6—42

Wednesday

5 p.m.  
to 6-30 p.m.

PRESENT :

*On this side*

*On the other side*

T. Ananthachari

Krishna

K. G. Subramania Ayyar

[Vide Chapter MK10 of Section MK Messages of Krishna of Part M Messages for the message received at this stage].

I have to ask you to give me another date one morning.

Call Srinivasan on Friday morning. Call Swamiji on Monday morning. Call me on Wednesday morning. Do not call any others meanwhile.

I expect to take full two hours of your time. Please keep free in mind.

T. A. : Am I a positive or a negative medium ?

K. : Both of you give us cumulative effect. There is no such thing as positive or negative.

T. A. : I read of it in some book. That is why I asked.

K. : That is different. We are not using your physical powers. Let us stop.

Blessings.

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## TALK T91

Coimbatore

15—6—42

Monday

6-15 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

Sitaramier

Vivekananda

A few other spirits.

V. : Let us try to fix another place.

Q. : Why, Swamiji ? Is this place unsuited ?

V. : It is only a case of disturbance in the middle. Just a few spirits are about the place. They however do not yet know this method of communication. We might be disturbed.

T. A. : This room or the whole building ?

V. : This building. Let us proceed and see.

Have you anything to ask in particular ?

T. A. : Re : Srinivasan ?

V. : You should not call him after the 20th till he himself might chance to respond.

[Vide Chapter MV15 of Section MV Messages of Swami Vivekananda of Part M Messages for the message received at this stage.]

Wait for two minutes. (Waited two minutes.)

I think we may meet later. This place is not really bad; You may call me on Friday. There is one spirit who is creating disturbance but you may call him and tell him, that I am giving this message for his benefit also. After that this place is as good as any other. But call that spirit even now. His name is Sitaramiayya.

T. A. : Swamiji—Will you wait for a minute till I call him and send him ?

V. : No.

T. A. : Who are all with you there ?

V. : Only Krishna.

T. A. : I thought Swamiji, you said that generally some spirits from there attend—including Doctor and my father.

V. : They are unable to come today. Therefore I asked you to suggest a subject.

Friday morning at 6 a.m.

T. A. : May I call Satyanarayana Chowdri, the local District Judge to be present ?

V. : You may call Chowdri.

Blessings to both.

Called Sitaramayya.

S. : Who are you ?

T. A. : It appears you are not happy.

S. : Yes, it is so.

A great spirit Swami Vivekananda was giving us messages just now. Were you present?



S. : But who are you and how can I trust you ?  
(T. A. Said some kind words).

S. : I am from the northern parts. Sitaramayya is my name. I have been here for the last one year. I want to have company and kind words. I have suffered from terrible solitude. I do not trust in any one but I have some feeling that you may be the cause for my deliverance.

When do I meet that great soul ?

T. A. : On Friday morning at 6.

S. : It is too good to be probable.

T. A. : Who are you Mr. Sitaramayya ?

S. : I shall tell you later.

What about Narasimham who was professor of Chemistry ? Probably you do not know ? He was a genius but he would not hear any other view but his own. Let us now stop.

T. A. : What can I do for you Mr. Sitaramayya ?

S. : Nothing except to get out of this dark loneliness.

T. A. : Good bye. God bless you.

## TALK T92

Coimbatore

19—6—42

Friday

6-10 a.m.

PRESENT :

*On this side*

T. Anantachari

C. Satyanarayana

K. G. Subramania Ayyar

*On the other side*

Sitaramayya

Vivekananda

V. : The futility of the materialistic mental equipment, which we tell you is unreal in the solution of the problem of the Divine which is real.

(Just now Mr. Satyanarayana came in).

T. A. : Please bless him Swamiji.

V. : Certainly—Blessings to all.

I have already spoken about the futility of the physical or the emotional standards or even the individualistic mental equipment in the problem of the real.

—Just a minute —

T. A. : Any disturbance, Swamiji ?

V. : It is not due to disturbance but the unhappy man Sitaramayya wants to interpose. Let us ask him to wait.

T. A. : Is it Sitaramayya ?

S. : What about Narasimham ? I am terribly lonely.

T.A. : Will you wait?

S. : Yes.

T.A. : Now, Swamiji let us proceed.

V. : Now let me say a few words to this man. You are unhappy because of your emotional mind. You are terribly alone. Your life was centred on yourself and you excluded all others from sharing your pleasures. You never once gave help because help was necessary and the object of your help deserved or needed your help. You have given donations and charities to serve as a personal glorification. There is not a single soul who has received help since you despised all humanity excepting yourself. This mental state which blinded you to the rest of the world has accounted for this loneliness. It has landed you in darkness and has made you haunt place after place in mere ignorance. Your disembodied condition has made you unable to obtain what your egoistic self was able to get when you had a body to cherish. You thought of Divinity only for giving you what you wished for. With all your scientific attainments you are more backward spiritually than your kinsmen who are in higher planes. Now today I will help you. Your father Venkataramayya is here. You cannot see him unless you genuinely repent and change your exclusive mental state. The moment your mind enlarges its vision and comprehends other lives as forming part of the Lord, you will gravitate higher, your vision will increase and you will be received by Great Souls or guides who are always ready to help for the mere asking. Now will you

kindly look back and consider in your own way what I have told you? You must however bear in mind that nothing short of genuine repentance will provide the conditions necessary for reaching to your father.

S. I am Sitaramayya. I have followed this message but who is this spirit.

T. A. : He is Great Swami Vivekananda.

S. : I have not seen him. I shall trouble you to give me a short sitting. I will think over all this. I feel I am not so bad as you have doubtless thought I am. I shall feel grateful if you can hear my history.

T. A. : Now?

S. : As you like. As you are now busy otherwise give me a chance at the next sitting.

T. A. : Shall we say good bye for the present?

S. : You should not fail to call me.

T. A. : No. We shall certainly call you.

Swamiji—Shall we continue?

V. : Yes.

T. A. : Swami—before we continue kindly tell us if this spirit's coming is an accident or due to his Karma.

V. : He was hovering about this place for the last three years. Your removing here, and your sitting have all been due to his Karma. This man has attained intellectual proficiency, but his Self has prevented the intellect from proceeding inward and directing its quest into the understanding of it (the Self itself.) He has never paused to think, of himself. He will now begin to see what countless opportunities

there are for the exercise of his mental powers. . . I have been very plain to him. Now I am sorry we have to fix another date.

[Vide Chapter MV16 of Section MV Messages of Swami Vivekananda of Part M Messages for the message received at this stage.]

Call me on Thursday at 6 in the morning (25th).

T. A. : Is the presence of Chowdri any hindrance ?

V. : No. He anticipates. His (i.e., Chowdri's) presence may, if all goes well, enable me to conclude the message at one sitting.

Lead, kindly Light, into darkness of ignorance of our own making.

GOD BLESS US ALL.

## TALK T93

Coimbatore

22—6—42

Monday

6 a.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Srinivasan

[Vide Section MS12·1 of Chapter MS12 of Division MS Messages of Srinivasan of Part M Messages for the message received at this stage].

S. : [(Board did not move) Subramaniam had fever last evening. He is not fit. Let us try after 5 minutes].

[Vide the rest of Chapter MS 12 for the messages received at this stage.]

I have not been quite able to give my message today. Do not sit till Thursday. You may sit both morning and evening on Thursday. Sit again on Friday evening. We shall all try to conclude. Call

Swami            Thursday    morning.

Krishna            „            evening.

Myself            Friday       evening.

T. A. : I promised Sitaramayya a small sitting.

S. : Sit on Saturday morning.

T. A. : Can I call Doctor to see K. K. Naidu's relation?

S. : I would not advise any strain as your powers are low.

T. A. : Before you go tell me what place Bhakti occupies in your method of realisation.

S. : I shall tell you what little I knew next time.

One Word. This message has been a strain to your friend Subramanyam. He has not developed quite as much as yourself and his thoughts turn involuntarily to worldly things. He has to follow the messages more closely and not to think of matters other than the subject of our messages during the sittings. I am sorry I am saying this. I do not at all find fault.

T. A. : Please tell him what all he has to do.

S. : He must take mental rest. He is not quite able to feel the urge for higher development though he has the necessary capacity for it. He must develop his Assertive Will and try to stamp out the emotions however tempting and attractive the object of his emotions might be.

Let us meet again on Friday.

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## TALK T94

Coimbatore

25—6—42

Thursday

6-10 p.m.

PRESENT :

*On this side*

T. Anantachari

K. G. Subramania Ayyar

*On the other side*

Krishna

I am dealing with the 7th dimension on Saturday since I want a morning. Not that Srinivasan did not foresee it when he fixed this evening—but your powers are easily exhausted. After this morning's strain sufficient energy has not yet accumulated. Still I will engage you for just thirty minutes.

T. A. : May I ask some questions ?

K. : Yes, certainly.

T. A. : What is the Sanskrit word for Inner Mind?

K. : There is no corresponding word for the Inner Mind.

[Vide Chapter MK11 of Division MK Messages of Krishna of Part M Messages for the message received at this stage].

Now let us meet on Saturday at 6.

**Blessings.**



## TALK T95

Coimbatore

26—6—42

Friday

6-5 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

K. G. Subramania Ayyar

Srinivasan

S. : You may not be able to sit to hear Swamiji on Sunday. Therefore I suggest your sitting on Sunday for Krishna instead of to-morrow. Swami will give his final message later. Krishna has come here. He suggests this. He tells me that he has one more message to give but that it should be given within one month. That message will be very useful from your standpoint since it will enable you to perceive the stage of the development of your Inner Mind. He will give certain tests and ask you certain questions. You will kindly give some time for this. He will never again reappear.

T. A. : He has to finish his discourse and deal with the 7th dimension.

S. : Give one hour on Sunday morning for the dimensions and one hour next month.

T. A. : Please fix a date in July for this.

S. : 26th July, Sunday.

T. A. ! For Swami Vivekananda ?

S. : ,You may have to sit on the 27th for Swamiji.

Swami never comes on Sundays.

T. A. : All the things you said about Gabu and the experiment stand?

S. : Yes. Certainly.

T. A. : Whom should I call first?

S. : Call V. Raghavachari and ask him about Gabu. He will help you also for the experiment.

T. A. : Have you anything special to tell me before you leave for ever?

S. : I am looking very fondly into your future development. I told Krishna that he should give you an intensely personal message. I shall be present to bid you to be of good cheer at my parting for good, when Krishna who has a liking for you will give his message next month. I must tell you that happiness in the absolute sense knows of no material bounds.

[Vide Chapter MS13 of Division MS Messages of Srinivasan of Part M Messages for the message received at this stage].

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## TALK T96

Coimbatore

28—6—42

Sunday

6-5 a.m.

PRESENT:

*On this side*

T. Anantachari

K. G. Subramania Ayyar

K. : Yes. Krishna.

*On the other side*

Govindaswamy

Krishna

The idea of the 7th dimension is altogether different from the 6th dimension. The change in the state of Inner Mind leading to the generation of thoughts causing events gave us the relative conception of

(The Board did not move)

Here is a man wanting to speak.

He tries to interpose.

T. A. : What shall we do now ?

K. : Let us see why he disturbs.

Let us sit after 5 minutes.

T. A. : Do you want us to call him ?

K. : Wait for 5 minutes.

(After 5 minutes)

K. : I think you must send this young man—Govindaswami is his name.

You are asking why he is able to interrupt when I have the control of the Board. The reason lies in you

partly. These spirits from the lower planes cannot ordinarily affect your Inner Mind. But if your power is weak in the sense that we have strained your physical brain in getting our messages, the lower spirits who work on your etheric body can cause a disturbance, though they cannot themselves give any message in the manner in which we give our messages. One word. I would ask you to have one more sitter with you since for this subject there will be too great a strain on you who have unconsciously become weak.

Send this man. He will go if you tell him that we are otherwise busy. He was a trader who had become an ascetic before he was sufficiently detached. He is still wedded to his business and his relatives but his consciousness that he has become a sanyasi makes him frequently miserable. He had reverses in domestic life as well as in business and in a fit of temper he became an ascetic. His wife who was unfaithful left his house to live with her lover. The sanyasi was following them and finally collapsed in Conjeevaram where his body was found without anyone to identify it. He now again tries to see where his wife is, though she is over fifty. Tell him that his quest is useless. From his position he should seek Light from above and not grope into the darkness below. The man has read the *Gita* and has his own notions. I wish to help him to go to the fifth plane. He is in the third. You may call him now.

T. A. : Will you kindly wait ?

K. : Yes.

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T. A. : Is it Govindasami ?

G. : I have not known you.

T. A. : You have been following the message just now on the Board ?

G. : No.

(T. A. Gave him an account of this spirit's own life.)

G. : How can any one know or, speak about my private affairs ?

(T. A. Read the message.)

G. : I felt disgusted and wanted to commit suicide; But I was afraid to die a violent death. My wife was so exacting that I could not cope with her. She began to neglect and avoid me and when I became a sanyasi she openly associated with that fellow whom I brought up. It is for my good since I have become convinced of the instability of earthly pleasures. I am still unable to lose sight of this man . . . . .

T. A. : Don't harp or brood on these things. Forget what all had passed. Look at one for Light. The Great Soul who has just come will help you.

G. : Thank you.

T. A. : Shall we say good-bye for the present ?

G. : Yes.

T. A. : Krishna ?

K. : Take rest for some days.

T. A. : Srinivasan fixed 27th for your sitting. Is that right ?

K. : Yes. We shall have a long sitting. Get a good genuine sitter.

**Q. :** Shall we have Ranganathan. S.R. ?

**K. :** Yes, "and " your clerk.

**Q. :** Is it "and " or "or " your clerk ?

**K. :** Better "or ".

**T. A. :** In that long sitting are you finishing the seventh dimension as well as the personal message to me?

**K. :** I shall be completing every thing.

**Blessing to you. And some consolation for what we have done today.**

## TALK T97

Coimbatore

16—11—42

Monday ,

6-60 p.m.

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Krishna

N. Ramaswami

K. G. Subramania Ayyar

K. : I fix the following programme. Swamiji on Wednesday morning new time seven. He will engage you on a new discourse.

Call Srinivasan Thursday evening 6-30. He will give you a good message. He will further give some hopeful news.

Call me for 7th dimension on Saturday morning seven. Now do not call your father. He has gone down to 2nd plane as guide.

T. A. : What about Doctor Krishna. It is long since we spoke to him.

K. : It can only be after Saturday.

Blessings to both.

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## TALK T98

Coimbatore

18—11--42

Wednesday

PRESENT :

*On this side*

T. Anantachari

N. Ramaswami

K. G. Subramania Ayyar

*On the other side*

Vivekananda

[Vide Section Chapter MV18 of Division MV Messages of Vivekananda of Part M Messages for the message received at this stage].

You should allow me to leave after fifteen minutes.

T. A.: Just as you like, Swamiji.

I intend to use this little time to tell you why I am still not "gone over". Srinivasan is still here. He will give a short message to-morrow. He will not; however, leave you for some more months. Krishna will leave almost in a week. He has attained to the highest and his message to you from that stage of development is almost a message from God.

[The rest of the message of Chapter MV18 was given at this stage.]

Now I desire to close. My blessings to you and a deep invocation on the Universal Power to continue to give you His grace in the pursuit of the great task which you have to discharge.



**T. A. :** Does this mean that we must not call you again, Swamiji ?

**V. :** Yes.

**T. A. :** Swamiji, you came into our life and were merciful to give us these messages. Will you closely watch us on the path of progress so that with your blessings we may attain a high level of detachment ?

**V. :** Yes.

**T. A. :** Thank you, Swamiji. May we call Doctor for a message this evening ?

**V. :** I would ask you not to have any message until you get Krishna's message. You may not get Krishna's message if you have any other sitting.

**T. A. :** Thank you, Swamiji.

# TALK T99

Coimbatore

19—11—42

Thursday

PRESENT :

*On this side*

*On the other side*

T. Anantachari

Srinivasan

[Vide Chapter MS14 of Division MS Messages of Srinivasan of Part M Messages for the message received at this stage.]

S. : Stop and call me on Saturday evening (21—11—42). I shall explain everything but do not continue now even for a minute.

T. A. : Bless us before you go.

S. : Yes.

# TALK T100

Coimbatore

21—11—42

Saturday

PRESENT :

*On this side*

S. Anantachari

Ramaswami

K. G. Subramania Ayyar

*On the other side*

Krishna

Srinivasan

K. : My blessings to all.

T. A. : Thank you, Krishna. It appears this will be your last message and you will be going away then.

K. : Yes but that need not worry you.

T. A. : Whatever you may say, Krishna, the thought that we could not get you again does worry us.

K. : It should not, because you are not taking the correct perspective of what I am and what I am to be. Probably that is the subject of this morning's message.

T. A. : Krishna, you have got two things to give us—the 7th dimension and Srinivasan told me that you have a liking for me and that you have a personal message for me. As you will not be coming again you must complete these two before you leave. .

K. : Yes. It is all the same.

[Vide Chapter MK12 of Division MK Messages of Krishna of Part M Messages for the message received at this stage.]

T. A. : Krishna, is Srinivasan there ?

K. : Yes.

T. A. : Krishna, this evening he asked us to call him at 7.

K. : Yes, you may call him.

T. A. : 'To-morrow, Krishna, you will complete this message and will not forget your personal message.

K. : Yes. Blessings to all.



## RELATIVE INDEX

**N.B.** 1. The reference is to Division or Chapter or Section as the case may be and not to page.

2. The following contractions are used:

*d.i.r.t.* = Described in relation to.

*i.r.t.* = In relation to.

*q.i.r.t.* = Quoted in relation to.

*r.i.r.t.* = Referred in relation to.

*r.t.b.* = Referred to by.

**Absolute.**—*i.r.t.* Universal Consciousness T76.

**Absolute nothingness.**—*i.r.t.* Chair illustration MS15.4; those within Prakriti MS15.3.

*r.i.r.t.* God MS15.2.

**Abstract notions, Utility of.**—MS1.6.

**Action.**—*d.i.r.t.* dimensions MK3.1; whole thought MK4.5.

*i.r.t.* event MK3.3; thought MK3.4.

**Action, Failure of.**—*i.r.t.* Inner Mind MK5.2; its causes MK5.3.

**Action with desire.**—*i.r.t.* Karma MS3.2.

**Action without emotion.**—*i.r.t.* Karma MV11.3.

**Aeolian Hall.**—*r.i.r.t.* Sealed envelope T30.

**Affection.**—As help and hindrance MS7.2.

*i.r.t.* its evil effects T18; Karma T18; Prakriti T18.

*v.s.* Divine Sympathy T18.

**Ahankara.**—Defined MK11.1.

**Ahimsa.**—Defined MV11.7—11. Exposition on, MV11.

*i.r.t.* National calamity MV12.4; non-violence MV11.7; oppressed nation MV11.8; Victory of a nation MV11.8.

**Anantachari (T.).**—*i.r.t.* depression T10, T11, T25; detachment T21; glimpse of the other world T32, T81, T95; his guide T21; Krishnaswami T44; fall of pressure T32-34; Rajagopalachari T48; real happiness MS13.2; Srinivasan T29, T41, T71.

**Anantachari's mother, Passing over of.**—T70-72.

**Anatomy of germs.**—*i.r.t.* material approach to God MV14.4.

**Anderson (Paul).**—*r.i.r.t.* sealed envelope T30.

- Assertive Individuality.—As help MS7.3; As hindrance MS7.4.  
*i.r.t.* dissolution MS113.3; *ego* MK11.3, MV18.3; God MV9.1; good emotions MS7.3; selfless self MK12.4; will MS7.4.
- Assertive Self.—*i.r.t.* dissolution of Karma MK7.6.
- Assertive Will.—As prison wall against emotion MS12.2.  
*i.r.t.* Subramanian T93.
- Atharva Veda.—*i.r.t.* Spirit communication T9.
- Atheism.—*i.r.t.* external concept of God MV14.3.
- Atman.—Defined MK11.2.  
*r.i.r.t.* Gita MK11.3.
- Atomic structure.—*r.i.r.t.* material approach to God MV14.4.
- Badaga girl.—*i.r.t.* Inner Mind T62.
- Besant (Annie).—*i.r.t.* Christianity T3; Hinduism, T3.  
*r.i.r.t.* Christmas services T2; re-writing of the Bible T2.
- Bhakti.—As obstruction MV6.3.  
*i.r.t.* Divine Grace MVR6.3; emotion MS6.3; Karma MS4.1, MV6.3.  
*r.t.b.* Anantachari T93.
- Bhakti, Pseudo MS6.1; True MS6.2.
- Bible.—*i.r.t.* Emotions T2; fifth plane T2; Re-writing of T2.  
 Not work of detached soul T2.
- Birth, value of.—MVR7.12—13.
- Black magic.—T17.
- Blavatsky, reborn.—T4.
- Blind belief.—*i.r.t.* Ouija board T5.
- Body.—*i.r.t.* dissolution of Karma MVR.8; self-realisation MV8.34.
- Bristol.—*r.i.r.t.* sealed envelope T30.
- British International Society of Psychical Research.—T30.
- Buddhi.—Defined MK11.1.
- Calamities.—*i.r.t.* God's work T26.
- Chair illustration.—MS15.4.
- Change as essence of world.—MV3.1—2, MV4.1.
- Charles II.—T24.
- Chloroform.—*i.r.t.* medium power T34.
- Chowdri (c.s.).—*i.r.t.* presence at messages T91, T92.
- Christianity.—*i.r.t.* Besant T3.
- Cistern analogy.—MK7.5—8.
- Cobra bite incident.—T62.

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